

**Setting Spiritual Boundaries: a Critical analysis of John McIntyre's proffered 'Third Way' in  
Pneumatology.**

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### **Abstract.**

Pneumatology has been open to the charge that it is discussed without any reference to precise definitions. John McIntyre was a twentieth century Church of Scotland academic, theologian and churchman, challenged to re-think his pneumatology by the arrival of the charismatic renewal. He sets his discussion of the doctrine within the boundaries of a framework, offering clear criteria based on the use of models. He offers a 'third way' in pneumatology through the use of sanctified imagination, discerning the need to occupy the middle ground between the traditional Roman Catholic and Protestant interpretations. He roots the doctrine firmly within the orthodox Christian understanding of the Trinity. He has a high view of the Spirit's involvement in the Church as a community. The thesis introduces McIntyre and seeks to answer the question: why he considered it necessary to write a pneumatology at all, and assess the contribution he made to the subject. It will be argued that McIntyre offers a range of important pneumatological insights, which show the pervasiveness of pneumatology in his own work as a preacher and theologian and the ways in which he sought to modify the dominant Protestant neo-orthodoxy of his day.

I declare that this thesis has been composed by me, is my own work, and the work has not been submitted for any other degree or professional qualification.



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## ABBREVIATIONS.

### 1. Journals.

ET *Expository Times*

IJSTh *International Journal of Systematic Theology*

JETS *Journal of the Evangelical Theological Society*

JTS *Journal of Theological Studies*

Pn *Pnema: The Journal of the Society for Pentecostal Studies.*

SJT *Scottish Journal of Theology*

RTR *The Reformed Theological Review*

### 2. McIntyre's works.

#### (i) Published

AA *Cur deus-homo: The Axis of the Argument* in Helmut Kohlenberger (ed.) *Sola ratione: Anselm-Studien fr. Pater Dr h c Franciscus Salesius Schmitt OSB zum 75sten Geburtstag*, Stuttgart, 1970.

AEIO *Authority: Ecumenical Impediment or Opportunity? James Haire Memorial Lecture: 1991* (Dublin: The Irish School of Ecumenics, 1993)

AQA 'All Questions to be Attempted' A discussion of some problems facing the Modern University. *The Gazette, University of Sydney* Vol.1. no.12, September 1956.

CTAW 'Current Theology around the World 2. Scotland.' in *Religion in Life* 37 (1968) 180-190 Abingdon Press.

FM 'Frontiers of Meaning' Inaugural Lecture delivered at New College 6<sup>th</sup> November 1956. *University of Edinburgh Journal* Autumn 1956 .

FTI *Faith Theology and Imagination* (Edinburgh: The Handsel Press, 1987)

OC *One in Christ* Scripture Authority and Tradition Address delivered to Church leaders in Scotland at Iona June 1984.

OLG *On the Love of God* (London: Collins, 1962)

PAC *Premises and Conclusions in the System of St. Anselm's Theology.* (Paris: Librairie Philosophique J. Voin, 1959)

PPCA *Prophet of Penitence: Our Contemporary Ancestor* (lecture delivered on centenary of John McLeod Campbell's death) 1972



SA *Scripture and Authority* review of David Kelsey's *The Uses of Scripture in Recent Theology* in *The Expository Times* Jan. 1976 LXXXVII no.4.

SC *The Shape of Christology* (Edinburgh: T. & T. Clark, 2<sup>nd</sup>.ed. 1998)

SP *The Shape of Pneumatology* (Edinburgh: T. & T. Clark, 1997)

SS *The Shape of Soteriology* (Edinburgh: T. & T. Clark, 1992, 1995 imp.)

StAaC *St. Anselm and his Critics* (Edinburgh: Oliver & Boyd, 1954)

STF 'Studying the Faith in an Orderly Way' review of Hendrikus Berkhof *Christian Faith* in *Expository Times* October, 1980.

TATS *Theology After the Storm* (ed. with critical introduction Gary D. Badcock) (Grand Rapids, Michigan: Eerdmans, 1997)

TCom 'The Theology of Community' *The Coracle (The Journal of the Iona Community)* December 1953 No.24.

WSK *Where stands the Kirk?* *The Scotsman*,

(1) Thursday, July 18, 1963. Preaching: a function of variables

(2) Friday, July 19, 1963. Doctrine : a question of standards.

(3) Saturday, July 20, 1963. Morality: a matter of urgency.

(ii) unpublished.

Ap. *Apologetics lecture*.

4<sup>th</sup> C Ed. Uni. *Talk given on 4<sup>th</sup> Centenary of Edinburgh University*

ATC *Areas of Theological Concern*

CC *Scripture, Tradition and Authority* Given at the Catholic Chaplaincy: University of Glasgow, 14<sup>th</sup> November 1981.

Cont. Tr.iss. *Contemporary trends and issues in Theology*

CDT *Current Debates in Theology. Issues in Doctrine. Unity, Atonement and the Spirit. III. The Spirit*

CWNW *The Church, the Word and the Needy World* Pasadena Presbyterian Church Centennial Lectures Dec.3-6 1974

DB *Lecture The Doctrine of Baptism*

DHSp *Lecture The Doctrine of the Holy Spirit*

GPT *Greek Patristic Thought*

HCThSSpL talk *How Can Theology serve the Spiritual Life?*

HSp Lecture *The Holy Spirit*

HSp GPT *The Holy Spirit in Greek Patristic Thought*

IAI *Interpretation as Imagination and the Work of the Holy Spirit.* (Lecture 3 in the series)

IWGL *Imagining What God is Like* Scottish Theological Society: Honorary Presidential Address. 18<sup>th</sup> January 1988

LE *Lectures on Epistemology. Descartes to Kant*

MMLG *Matters of Moment in the Light of the Gospel*

NMC North Merchiston Club: *Diamond Jubilee 1981*

PIT *The Place of Imagination in Theology*

TAM *Theology and Method*

TAR *Theology After the Revolutions. The Process of Theological Self-Analysis*

TTS *Theology After the Storm* Westminster College Commemoration 8<sup>th</sup> June 1967

TM *Theological Method*

TMC *Theology and the Mission of the Church in Contemporary trends and issues in Theology*

TRM *The Riskiness of Ministry*

SATr. *Scripture, Authority and Tradition*

Semp. Ref. *Moderatorial Address: Sunday 16<sup>th</sup> May 1982 Reformation: A Relentless Responsibility. Semper Reformanda*

STF *Studying the Faith in an orderly way.* Draft review for *The Expository Times*

WHHSp. *Whatever Happened to the Holy Spirit?* Edinburgh Theological Society Honorary Presidential Address: Session 1993-4. 1 February 1994

WSpCh. *What is the Spirit saying to the Churches I. TTS Through the Scriptures*

*II. THDSp Through the History of the Doctrine of the Holy Spirit*

*III IP&CM in the Pentecostal & Charismatic movements*

WSp.Ref. *With Special Reference to Greek Patristic Thought*

WTh *What is Theology?*

## Other

- Berkhof: Hendrikus Berkhof *The Doctrine of The Holy Spirit* (London: The Epworth Press, 1965)
- DCS: *Documents of the Church of Scotland. The Scots Confession: 1560.* G.D. Henderson, ed., tr. James Bulloch (Edinburgh: St. Andrew Press, 1960)
- GH George Hunsinger *The mediator of communion. Karl Barth's doctrine of the Holy Spirit* in *The Cambridge Companion to Karl Barth.* John Webster (ed.) (Cambridge: Cambridge University Press, 2000 5<sup>th</sup> printing 2007)
- Hendry: George S. Hendry *The Holy Spirit in Christian Theology* (London: SCM Press Ltd. 1965)
- Heron: Alasdair I. C. Heron *The Holy Spirit* (Philadelphia: Westminster Press, 1983)
- Migliore: Daniel L. Migliore *Faith Seeking Understanding* (Grand Rapids, MI: Eerdmans, 2<sup>nd</sup> ed., 2004)
- MP: Margaret Poloma 'The Future of American Pentecostal Identity' in *The Work of the Holy Spirit Pneumatology and Pentecostalism* Michael Welker (ed.) (Grand Rapids, MI: Eerdmans, 2006) 147-165
- Newlands: George Newlands 'Divinity and Dogmatics' in *Disruption to Diversity* eds. David F. Wright and Gary D. Badcock (Edinburgh: T. & T. Clark, 1996)
- NRSV New Revised Standard Version of the Bible (Peabody, MA: Hendrickson, Publishers, 2004)
- PD Report of the Panel on Doctrine. V. The Charismatic Movement within the Church of Scotland in *Reports to the General Assembly with the Legislative Acts, 1974*
- Shaw: D.W.D Shaw , 'John McIntyre 1916-2005' in *Theology in Scotland* Vol.XIV no.2 Autumn 2007

## **Chapter One.**

### **Introducing the thesis.**

This thesis will review the particular contribution which John McIntyre, the Scottish academic, theologian and Churchman, made to pneumatology by setting his discussion of the doctrine within the boundaries of a clear framework. It aims to demonstrate how, through the use of sanctified imagination, he offers a 'third way' in pneumatology. His reliance on the imagination came about through a shift in emphasis in his theology in his later years, when he came to hold the view that the New Testament offers 'a different kind of thinking' to that normally followed in theology of 'deduction from universal premises to specific conclusion by syllogistic process; and induction from particulars to general conclusion.'<sup>1</sup> As an example of this he pointed to the way in which Jesus' teaching in parables offers a style of thinking which moves 'from particular to particular' rather than working through 'deduction from universals or induction to universals.'<sup>2</sup>

McIntyre comments that this use of images 'to establish specific conclusions' 'is perhaps the most common kind of thinking that we do.'<sup>3</sup> It also represents the way in which imagination operates within our everyday lives, because it stands 'at the centre of (that life), ..relating us to the realities of daily existence and action.'<sup>4</sup> Based on this view, 'interpretation is a much more loosely structured process than the logicians or the literary critics appreciate,'<sup>5</sup> 'it has the freedom of imaginative activity and it has to be judged by such standards and not by logical validity.'<sup>6</sup> However that does not mean that such thinking is illogical.

### **The challenge requiring to be addressed.**

The issue which many theologians and commentators have with pneumatology is that it is open to being discussed, and frequently is discussed, without any reference to precise definitions. For example, much confusion arose at the World Council of

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<sup>1</sup> Interpretation as Imagination and the work of the Holy Spirit. (Lecture 3 in the series) 4.

<sup>2</sup> IAI, 4.

<sup>3</sup> IAI, 4.

<sup>4</sup> IAI, 4.

<sup>5</sup> IAI, 4.

<sup>6</sup> IAI, 4.

Churches Assembly at Canberra, Australia, in 1991, when the 'spirits of the land' from the aboriginal spirit-world were invited to be involved in the opening ceremony; and a South Korean theologian appeared and acted in the manner of a traditional Korean shaman. Such events were considered to be appropriate to occur within the context of the chosen theme for the meeting which was: 'Come, Holy Spirit, renew the whole creation.'<sup>7</sup>

Confusion is not limited to those who live in countries where there is still an emphasis on seeking to retain active relations with the spirits of ancestors, and other spirits. Within Pentecostalism it is reckoned that a quarter of those in the United States, and many in other countries such as Mexico and China, adhere to Oneness theology. These Christians deny the correctness of the traditional interpretation of the doctrine of the Trinity, preferring to focus their worship on Jesus alone. In addition, again within Pentecostalism and the charismatic movements, many who rejoice in experiences such as tongue-speaking, refer to the Holy Spirit whom they claim indwells them, as 'it'.

#### **McIntyre's contribution.**

John McIntyre roots pneumatology firmly within the orthodox Christian understanding of the Trinity. On this view the Holy Spirit is a 'person' who has equal standing within the Godhead to the Father and Son. McIntyre acknowledges the specific role in the external work of the Godhead which the Holy Spirit has. Operating within this role he stimulates mission and outreach, enables people to come to faith, and brings new believers to a greater understanding of their belief. He matures and deepens their experience as Christians, and sanctifies them over the course of their life-time.

McIntyre has a high view of just how active the Spirit should be in the Church, and holds that the Spirit has an essential role in bringing the Church into being, and sustaining her, wherever she is placed throughout the world, in the face of persecution, and at times of indifference.

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<sup>7</sup> *The Holy Spirit in the World. A Global Conversation.* Kirsteen Kim (London: SPCK, 2008) viii.

His contribution is vital because he offers clear criteria for framing a pneumatology based on the use of models inspired by sanctified imagination. He aims 'to gather together the ancient insights of faith and make them telling and significant for our contemporaries.'<sup>8</sup>

### **The 'third way'.**

McIntyre acknowledges that he was attracted by the vitality and liveliness evidenced in the charismatic renewal from the mid-1960s onwards. On one occasion he commented that 'the pentecostals do look as if they are recovering that lively sense of the reality and power of the Holy Spirit in the lives of Christians which was so characteristic of the New Testament Church.'<sup>9</sup> He found this to be a stark contrast with the apparent stagnation of the mainline churches of the time. He also observed that it appeared that neither the Roman Catholic, nor the Protestant, interpretations of pneumatology offered the correct place to the role of the Holy Spirit. Therefore he felt that the need had arisen to occupy the middle ground.

In James Dunn's interpretation of the charismatic and Pentecostal view of the Spirit's role in the Churches, they are seen to occupy the centre. This was because they appeared to offer a 'third way' between the crushing 'sacerdotalism and sacramentalism'<sup>10</sup> of the Roman Catholic position, 'which tended to regard the Spirit as the property of the Church to be dispensed through the sacraments and regulated by the clergy,'<sup>11</sup> and 'the dead biblicist orthodoxy of Protestantism,'<sup>12</sup> which appeared to arise from a fundamentalist interpretation 'of Protestantism which subjected the Holy Spirit to the literally infallible and inerrant word of the Bible.'<sup>13</sup> McIntyre admits that this interpretation of these two positions is a caricature, and that Dunn's analysis is exaggerated; but he also acknowledges that 'the majority of congregations of the mainstream churches in Scotland'<sup>14</sup> lack an

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<sup>8</sup> Lecture III in the series *Interpretation as Imagination and the Work of the Holy Spirit* 7.

<sup>9</sup> *Current Debates in Theology. Issues in Doctrine. Unity, Atonement and the Spirit. III. The Spirit* 1.

<sup>10</sup> CDT, 1. He quotes Dunn's words in *Baptism in the Holy Spirit* (London: SCM Press, 1970) 225.. 'the mechanical sacramentalism of extreme Catholicism' and 'the dead Biblicist orthodoxy of extreme Protestantism.' in SP, 229.

<sup>11</sup> CDT, 1.

<sup>12</sup> CDT, 1.

<sup>13</sup> CDT, 1.

<sup>14</sup> SP, 229.

awareness of the Holy Spirit's presence and power. And this spiritual deficit is something which he considers urgently needs to be addressed.

Chapter 18 of the Scots Confession views the interpretation of Scripture as being subject to the Spirit of God 'by whom the Scriptures were written,'<sup>15</sup> and not 'any private or public person, nor yet ..any Kirk.'<sup>16</sup> If any controversy arose regarding 'the right understanding of any passage or sentence of Scripture, or for the reformation of any abuse within the Kirk of God,'<sup>17</sup> the correct approach is 'to ask..what the Holy Ghost uniformly speaks within the body of the Scriptures, and what Christ Jesus Himself did and commanded.'<sup>18</sup> This is because 'it is agreed by all that the Spirit of God, who is the Spirit of unity, cannot contradict himself. So if the interpretation or opinion of any theologian, Kirk, or council, is contrary to the plain Word of God written in any other passage of the Scripture, it is most certain that this is not the true understanding and meaning of the Holy Ghost, although councils, realms, and nations have approved and received it.'<sup>19</sup> The Confession warns: 'We dare not receive or admit any interpretation which is contrary to any principal point of our faith, or to any other plain text of Scripture, or to the rule of love.'<sup>20</sup> Thus it clearly places the Holy Spirit in a vital role *alongside* Scripture rather than making the Holy Spirit *subject to* Scripture.

Similarly, the Westminster Confession of Faith links the two, referring to 'the Holy Spirit speaking in the scripture' as being 'the supreme Judge' in all controversies.<sup>21</sup>

McIntyre has good grounds for approving the Pentecostal and charismatic focus 'upon the living experience of the Spirit,'<sup>22</sup> as this was the key note of New Testament Christianity. He is right to contrast this spiritual vitality to the general position then current in both the Roman Catholic and Protestant Churches. Neither

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<sup>15</sup> *Documents of the Church of Scotland. The Scots Confession: 1560.* G.D. Henderson, ed., tr. James Bulloch (Edinburgh: St. Andrew Press, 1960) 72.

<sup>16</sup> DCS, 72.

<sup>17</sup> DCS, 72.

<sup>18</sup> DCS, 72.

<sup>19</sup> DCS, 72.

<sup>20</sup> DCS, 72.

<sup>21</sup> *The Confession of Faith; agreed upon by the Assembly of Divines at Westminster approved by the General Assembly 1647, 1973 version authorised by The Free Church of Scotland, Edinburgh 6.*

<sup>22</sup> CDT, 1.



the Pentecostals or charismatics consider anyone to be a Christian who does not know ‘the reality and the power of the Holy Spirit.’<sup>23</sup> However, at the same time, McIntyre accurately observes that the price they paid for restoring the Spirit to centre stage in Christian experience was to introduce a class system into ‘the very heart of what it is to be a Christian,’<sup>24</sup> which was a ‘most deplorable and arrogant’<sup>25</sup> thing to do.

While the specifics of the context have changed since McIntyre’s day, the underlying issues are as applicable and relevant to the situation in the Church of Scotland in 2010, as they were at the peak of the charismatic challenge in the late twentieth century. Evidence of this is provided by a recent letter printed in *Life and Work*<sup>26</sup> which testifies that there continues to be friction between charismatic and ‘formal traditional worship,’<sup>27</sup> within the Church. The writer poses a rhetorical question when he asks modern congregations whether they are more likely to experience ‘a chaos of wild exuberance and uncontrolled employment of supernatural spiritual gifts, or stuffy dull formality with no expectation or opportunity for the Holy Spirit to influence proceedings,’<sup>28</sup> during the course of their weekly worship.

### **Purpose of this Chapter.**

This chapter will begin by introducing McIntyre, and the Church of Scotland’s view of the challenge posed by the charismatic movement to mainstream Presbyterianism in Scotland, particularly in the 1960s and 1970s. Next, it will introduce John McIntyre, the man, in youth and age; and his theology, setting him in context within his life experience in Church and Academy.

### **Modus operandi.**

The thesis will begin by setting the scene with regard to the doctrine of the Holy Spirit prior to the arrival of the charismatic movement within the Church of

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<sup>23</sup> CDT, 1.

<sup>24</sup> CDT, 1.

<sup>25</sup> CDT, 1.

<sup>26</sup> from Richard Lucas, May 2010, 7.

<sup>27</sup> *ibid.*, 7.

<sup>28</sup> *ibid.*, 7.



Scotland, and the changes which accompanied the movement which required a response. It will ask why it was he, of all persons, who was perceptive enough to realise the importance of what, at first sight, appeared to be a fleeting experiential based movement, for the life and health of the Church. Next, will follow an overview of the 'official' Church of Scotland response based on a report delivered to the General Assembly in 1974. Finally McIntyre will be introduced. McIntyre the man, the Churchman and theologian will be viewed through the words of those who taught him in his student days, and contemporaries who gave assessments of his contribution as a person and theologian at the end of his life. His particular work in areas of theology which are frequently overlooked, such as apologetics, and the use of the imagination will be introduced. His contribution as minister and preacher will be assessed through a glimpse into his massive output as a preacher.

The overall aim of the thesis will be seek to answer why he considered it important to write a pneumatology, setting this within the context of the challenge being raised by the charismatic movement and Pentecostal churches to the mainline churches in the mid-twentieth century. The next chapter will continue this task by its discussion and analysis of the key elements comprised within his contribution, particularly the manner which he used to shape and mould his pneumatology, and begin to offer an analysis of the contribution he made in this field.

## **I. The Challenge requiring response.**

McIntyre's view of the situation in the Church of Scotland; the influence of the charismatic movement within the denomination, and how mainstream Presbyterian church leaders, including those of his denomination viewed the movement.

McIntyre's *On The Love of God*<sup>29</sup> offers a good example of the vastly different attitudes towards pneumatology held in pre-charismatic times, to those which later came to be in vogue. As the book appeared on the scene before Pentecostal and charismatic challenges really became apparent in the mainline denominations, being written in the early 1960s,<sup>30</sup> it gives evidence of earlier attitudes. Unusually

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<sup>29</sup> (London: Collins, 1962) Chapter 7 *Love is Identification*, (211-218.)

<sup>30</sup> Undated Lecture What is the Holy Spirit saying to the Churches- III in the Pentecostal and charismatic movements, attributes this influence to the 1960s and 1970s.

for McIntyre's writings, the book seems to have been directed more towards a lay, than a theologically educated audience. In it McIntyre refers to the 'sheer dead hand of familiarity' within the celebrations of the Church year. He expresses surprise that the very same people who were so active when celebrating the great festivals of the Church like Advent and Easter, were 'struck dumb' 'when Pentecost comes upon them.'<sup>31</sup> The Church appeared to be lacking the experience which would cause them to shout for joy at Pentecost at 'the mystery and wonder of the presence in our midst of the Holy Spirit.'<sup>32</sup> He comments that this apparent lack of joy was strange because: 'Joy there ought certainly to be..for Pentecost is the point at which the whole drama of these two festivals is brought home to the individual in all his particularity.'<sup>33</sup>

In contrast, in a lecture from a later time, which was apparently delivered at the peak of the Pentecostal and charismatic challenge to the mainline Churches, he wrote: 'The pentecostalists do look as if they are recovering that lively sense of the reality and the power of the Holy Spirit in the lives of Christians which was so characteristic of the New Testament Church.'<sup>34</sup> More than that, 'we are being sharply reminded that there is something missing from our understanding and expectation of the Christian life today, so much so that when many of us in the mainstream denominations are confronted by a living experience of the Spirit we reach frantically for our psychological, mystical, or just plain abnormal pseudo-explanations.'<sup>35</sup>

From this statement, it appears that McIntyre was not rejecting the enthusiasm which he witnessed within these movements, but rather coveted the immediacy of the experience of the Holy Spirit for the members of his own denomination. '..There are elements in these movements ..which our mainstream denominations reject at their

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<sup>31</sup> OLG, 213.

<sup>32</sup> OLG, 213.

<sup>33</sup> OLG, 213-214.

<sup>34</sup> WSpCh.III IP & CM, 3.

<sup>35</sup> WSpCh.III IP & CM, 4. In fact that was exactly what the mainline Presbyterian churches in America had done. One of them commissioned psychological reports regarding the state of mind of their members who were involved in the charismatic movement.

own peril. We are being made aware of the power and presence of the Holy Spirit as has never been the case in the past 1900 years.’<sup>36</sup>

There may be an element of exaggeration in this claim, but it is clear that at this point he is striking a positive attitude towards the Pentecostals and charismatics.

### **Why was it McIntyre who troubled to research such a contentious issue?**

In the 1970s there was an explosion of interest in the Holy Spirit within the membership of the Church of Scotland.<sup>37</sup> McIntyre was well aware that the charismatic movement ‘puzzled’ many people who had questions about ‘the Spirit movements, all the strange happenings with speaking with tongues and psychic phenomena, and sometimes spiritual healing.’<sup>38</sup> People in the churches in Scotland, as elsewhere,<sup>39</sup> were confused about events occurring at the time. ‘The whisper goes round that Montanism has been revived, or that Pentecostalism is breaking out.’<sup>40</sup>

McIntyre studied theology from the late 1930s into the early 1940s.<sup>41</sup> It could be argued that the major part of his theological thought was formed during his prime from the late 1930s-1970s. At that time a very different attitude to pneumatology existed compared to the one which came to be current after the triumph of the influence exerted by the Pentecostal and charismatic movements. It is ironic that

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<sup>36</sup> WSpCh.III.IP &CM, 7.

<sup>37</sup> The Church of Scotland made its official response in The Report of the Panel on Doctrine ‘The Charismatic Movement within the Church of Scotland 1974.’

<sup>38</sup> Sermon 29.6.1975 Hebrews 13:12,13 The Old Kirk of Edinburgh Preaching in Tom Gordon.

<sup>39</sup> e.g. see *More Than Tongues Can Tell. Reflections on Charismatic Renewal* Donald Bridge and David Phypers (London: Hodder & Stoughton, 1982) for an account of events in Sunderland.

‘Someone has said that your opinion of the charismatic movement is like your opinion of the Lord Mayor’s Show: it depends on whether you are taking part in it, watching it, or clearing up the mess left behind!’ 20 (regarding Pentecostalism.) ‘The late fifties, ..brought a new awareness of this type of Christianity. Strange stories began to circulate of a new Pentecostalism now sweeping the ‘main-line’ Protestant churches again. As long as the stories came only from California, that home of most things weird and wonderful, no one took a great deal of notice. But by the mid-sixties the issues raised were becoming a major pastoral problem. Any minister was liable to find a church-member on his doorstep claiming to have been baptised in the Spirit. Mid-week prayer meetings ran the hazard of an enthusiast speaking in tongues. Ministers’ fraternals, normally devoted to placid plans for Christian Aid Week, found themselves forced to discuss prophecy and miraculous healings.’ 21.

<sup>40</sup> *Closing Communion* 19.5.1972 Mk.3:28 (the sin against the Holy Spirit) New College. He continued ‘The glorious truth that we have to learn is that we shall never control this wide ranging Spirit of God. He still blows where he lists and if he blows the dust from the pews and if he blows down the walls then we can only be grateful that we were there to see it happen’.

<sup>41</sup> see timeline, Appendix 1.

today, as Ferguson testifies, the charismatics and Pentecostals have overturned previously accepted conventions and succeeded in claiming centre stage for their stance:

‘It is a remarkable fact of recent church history that convictions which were controversial in my student days in the 1960s and 1970s have now become so broadly adopted, that it is the mainstream views of those days which are now regarded as controversial.’<sup>42</sup>

McIntyre was one of the few modern Church of Scotland theologians prescient enough to see that pneumatology was a real issue, except for the institutionalised response of the Panel of Doctrine’s in 1974 which was commissioned by the General Assembly of the Church of Scotland. Other theologians from within that tradition, like Heron and Ferguson, have also written on the subject, but from a vastly different perspective.<sup>43</sup> McIntyre’s approach is quite different to theirs because he took the trouble to engage with the specific challenges to the traditional Presbyterian view of the Holy Spirit which were originating from within the Pentecostal and charismatic movements. He also was at pains to seek to answer the inevitable questions of ordinary Church of Scotland members regarding the Holy Spirit.

His first academic lectures on the subject appear to have resulted from a rare opportunity for reflective thought during a sabbatical in America.<sup>44</sup> His later, Scottish, theological lectures were delivered, after retirement,<sup>45</sup> in 1991-2. Besides academic lectures, more popular treatments of the subject exist which demonstrate that he had taken the trouble to investigate the currents which were at work in the Churches, and to seek to give answers which would satisfy those ‘puzzled’ people, ordinary church members who needed guidance. In addition McIntyre’s work in

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<sup>42</sup> Sinclair B. Ferguson *The Holy Spirit* (Downers Grove, Ill.: InterVarsity Press, 1996) 13. In fact Ferguson adds that due to the ‘widespread impact of Pentecostalism and the charismatic movement.. literature on the Holy Spirit is now of such proportions that the mastery of the corpus would be beyond the powers of any individual.’ *ibid.*, 11. As a reluctant contributor to a doctrinal series, he wished for ‘a moratorium on books of the Holy Spirit’ *ibid.*, 11.

<sup>43</sup> Alasdair I.C. Heron *The Holy Spirit* (Philadelphia, Pennsylvania: Westminster, 1983) states that he offers ‘in fairly brief compass, the biblical, historical and contemporary dimensions’ what he calls ‘an initial survey of the basics’ of pneumatology (Introduction vii,) from a Reformed perspective. (He is Professor of Reformed theology at the University of Erlangen.) Sinclair Ferguson’s work seems to have been undertaken to fill a gap in a series on theological topics for a general audience and demonstrates little of his Scottish roots.

<sup>44</sup> see timeline, 290-292.

<sup>45</sup> see timeline, 290-292.

pneumatology also demonstrates his longstanding concern for, and commitment to, the spiritual health of the Church of Scotland. He confronted directly the claims and challenges being made by the charismatic movement, and sought to answer them from his position within the tradition of his own denomination. The pneumatology which he offers has a Reformed basis, but not exclusively so. He would have no time for those who seek to claim a superior *theological* stance within that tradition.<sup>46</sup> Therefore, it would appear that while much of his input to the subject comes from an academic aspect, McIntyre's key motivation for researching the charismatic movement was pastoral and practical. He wished to offer guidance and guidelines to those caught up in the confusion.

It can be argued that, in the process of debate, like so many others, he became sidetracked by the Pentecostal and charismatic emphasis on the emotional and experiential elements, possibly because that was where the excitement lay. He appears to lose focus on the underlying theological issues at stake in his published contribution, *The Shape of Pneumatology*.<sup>47</sup> In his defence, it has to be admitted that

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<sup>46</sup> 'certain strains of the Reformed tradition have placed great emphasis of the person and work of the Holy Spirit ..and in Reformed Theology there is a greater appreciation, deeper understanding and more comprehensive and balanced presentation of the full power and work of the Holy Spirit than in any other tradition, including the Pentecostal tradition.' 378. I. John Hesselink 'The Charismatic Movement and the Reformed Tradition,' in Donald K. McKim (ed.) *Major Themes in the Reformed Tradition* (Grand Rapids, Michigan: Eerdmans, 1992.) He continued 'Calvin deserves the title 'theologian of the Holy Spirit' *ibid.*, 379. [This title was conferred on Calvin by B.B. Warfield *Calvin & Calvinism* (New York: Oxford University Press, 1931) 21 cited by Sinclair B. Ferguson, 12 ( and footnote at 257.) Hesselink argues that later theologians failed to keep "Calvin's balanced presentation' *ibid.*, 380. He commends the work in Scotland of James Buchanan *The Office and Work of the Spirit* (1843) also that of Octavius Winslow *The Work of the Holy Spirit* 1840, and suggests that Abraham Kuyper's *The Work of the Holy Spirit* 1888 is unsurpassed. He concludes 'nowhere has there been greater interest in and study of the work of the Holy Spirit than in the Reformed tradition.' He claims that 'the classical Pentecostals are late arrivals on the scene and have produced very little in the way of biblical theological studies of the Holy Spirit...their understanding of the works of the Spirit was often superficial, one-sided and bizarre. However neo-Pentecostals would probably agree with classical Pentecostals that, whereas the Reformed tradition might claim to be superior in its theological interest in the Holy Spirit, it has shown little practical knowledge or experience of the power of the Spirit, especially as manifested in the extraordinary spiritual gifts.' *ibid.*, 381. However this quotation demonstrates the dangers of contributing previously published articles to an updated compendium. Given Ferguson's comments regarding the changes in attitude within Christian circles to the charismatic movement between the 1970s to the 1990s, Hesselink's comments may have been true when he contributed the original article to the Reformed Review in Spring 1975, but it can be queried whether they were still valid by the date of the article's re-emergence in 1992.

<sup>47</sup> (Edinburgh: T. & T. Clark, 1997)



the level of theological debate from the Pentecostal and charismatic side, at that time, was generally still in its early development.

### **The Church of Scotland view.**

An effective way to approach the discussion of the situation within the major mainline denomination in Scotland is by taking a snapshot view of her condition, and current events at the time when the charismatic movement was making an impression. Many of the keenest members within congregations in the denomination were attracted to and influenced by the movement. It appears that it was not only lay people who were influenced. A good few ministers were also involved, and the establishment felt that the time had come when an official doctrinal response was necessary. In 1972 a report was commissioned by the General Assembly from its Panel of Doctrine.

### **The situation in the denomination at that time.**

The Church of Scotland was the major Presbyterian denomination in the land, and still held a respectable presence in the country in 1972 in terms of numerical membership in comparison to the population as a whole. The total population in Scotland was 5,201,400, of whom 3,470,645 were adults of 20 years and over.<sup>48</sup> That year the Church of Scotland had 1,110,187 communicant members on the roll, and admitted 50,003 new members. 38.5% of all children born in Scotland were brought for baptism, and 65.7% of Church members attended communion at least once a year.<sup>49</sup> The figure for communion attendance was traditionally taken to indicate active membership, in comparison to those who attended the Church only on major occasions such as weddings and funerals.

The country at large was experiencing a time of 'depression and economic crisis,'<sup>50</sup> which resulted in the Government requiring to take 'emergency measures,' because

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<sup>48</sup> Appendix B Report of the Committee on General Administration given in May 1974 to the General Assembly of the Church of Scotland in *Reports to the General Assembly with the Legislative Acts, 1974*, 18.

<sup>49</sup> *ibid.*, 17.

<sup>50</sup> Report of the Stewardship and Budget Committee in *Reports to the General Assembly with the Legislative Acts, 1974*, 73.

of the combined effects of 'the Arab oil embargo, the miners' overtime ban and consequent shock to the economy.'<sup>51</sup>

**(a)The remit of the report.**

The General Assembly instructed the Church's Panel on Doctrine 'to examine afresh the doctrine of the Holy Spirit, with particular reference to the gifts of the Spirit, and in the light of the contemporary charismatic, or neo- Pentecostal movement.'<sup>52</sup> Much can be gleaned regarding attitudes to the charismatic movement within the Church of Scotland at the time from the contents of the report, the order in which it laid out its discussion, and the language in which it is expressed.

**(b)The scope of the research undertaken and the resources available.**

The Panel consulted New Testament scholars at the Divinity Faculties at the Universities.<sup>53</sup> They also consulted two major reports on the charismatic movement which were already in existence. These had been drawn up by sister Churches in the United States.<sup>54</sup> In addition they consulted with 'certain ministers of the Church identified with the charismatic movement'<sup>55</sup> who were made members of the Working Party of the Panel.

**(c)The conclusions and recommendations of the Report of the Panel on Doctrine.**

The Report offers what is, on the whole, a generally positive attitude to the charismatic movement, demonstrating pastoral concern for the Church of Scotland members involved in it. There is an awareness of the need to retain adherents of the movement within the bounds of the mainline church if at all possible.<sup>56</sup> This was no doubt encouraged by the reality of the rapid growth of the charismatic movement in

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<sup>51</sup> Report of the Committee on Church and Nation 'The Fuel Crisis' in *Reports to the General Assembly with the Legislative Acts, 1974*, 144.

<sup>52</sup> Report of the Panel on Doctrine. V. The Charismatic Movement within the Church of Scotland in *Reports to the General Assembly with the Legislative Acts, 1974*, 167.

<sup>53</sup> It is notable that they do not record that they consulted Systematic theologians!

<sup>54</sup> The 'extensive reports' made to the General Assemblies of the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the United States. PD, 167.

<sup>55</sup> PD, 167.

<sup>56</sup> PD, 171.

Scotland.<sup>57</sup> The Panel acknowledged that historically ‘from the earliest days there has been a dynamic and fruitful tension within the Church between the institutional and the charismatic.’<sup>58</sup> They admitted that ‘where the Church is alive, it is not possible by legislation to attempt to control the activity of the Holy Spirit.’<sup>59</sup>

The aim of the Panel’s concluding guidelines was ‘to safeguard the peace and fellowship, both within congregations, and between congregations.’<sup>60</sup> There was a warning of possible divisiveness ‘where charismatic phenomena occur in a congregation.’<sup>61</sup> The Panel were aware of the need to maintain ‘mutual respect, tolerance and love,’<sup>62</sup> within the debate. There was an acceptance of the fact that charismatics had a place ‘within the Church of Scotland as long as they exercise their gifts for the benefit and spiritual enrichment of the whole Church.’<sup>63</sup>

In the course of their assessment, the Panel admitted that people could have ‘an experience which can transform the faith of a believer, or give new life to a jaded ministry,’<sup>64</sup> but questioned how the neo-Pentecostal experience in particular was to be interpreted. They were dissatisfied with the terminologies used for the ‘various key emphases of neo-Pentecostalism such as ..“ baptism in the Holy Spirit.”’

They also warned against an emphasis on ‘the extraordinary gifts at the expense of the more ordinary gifts which are essential for the on-going life of the Church.’<sup>65</sup> They referred to ‘an over emphasis on the more exciting gifts, such as speaking in tongues,’<sup>66</sup> which charismatics appeared to stress ‘at the expense of the less exciting gifts which in the long run may be the more valuable.’<sup>67</sup> The Panel emphasised that ‘all members of the body of Christ have their own proper gift of the Spirit,’<sup>68</sup> and were keen to warn

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<sup>57</sup> PD, 172.

<sup>58</sup> PD, 181.

<sup>59</sup> PD, 181.

<sup>60</sup> PD, 181.

<sup>61</sup> PD, 182.

<sup>62</sup> PD, 182.

<sup>63</sup> PD, 183.

<sup>64</sup> PD, 183.

<sup>65</sup> PD, 183.

<sup>66</sup> PD, 183.

<sup>67</sup> PD, 183.

<sup>68</sup> PD, 183.



believers who had 'charismata of a startling or even conspicuous character'<sup>69</sup> not to 'feel superior.'<sup>70</sup>

#### **(d)The negative side of the Report.**

The starkest evidence of the Panel's attitude to charismatics may be seen by the fact that they placed comments regarding the possible psychological state of people in the movement at the very beginning of their Report to the Church of Scotland. They did not commission their own evidence in this regard, but relied on reports deriving from sister American Presbyterian Churches, specifically that of the United Presbyterian Church in the U.S.A. This Church had commissioned 'large scale psychological surveys'<sup>71</sup> which concluded that 'Pentecostals generally ..are essentially well-adjusted and productive members of society.'<sup>72</sup> In addition they had reached the conclusion that there was 'no justification for making a sweeping generalisation that participants in the movement are maladjusted individuals, emotionally unstable, or emotionally deprived.'<sup>73</sup>

#### **(e)Why were such reports required at all by the Presbyterian Churches?**

All three Presbyterian reports were felt to be necessary because at that time a situation existed where, after at least ten years' charismatic influence on 'clergy and laymen within the Roman Catholic Church, and all of the main Protestant denominations,'<sup>74</sup> the mainstream churches felt challenged (possibly even threatened) by the rapid growth of this movement. It was felt that it was necessary to offer guidance to the Church in response to the existence of practices by charismatics which were not usual within the mainline denominations 'such as speaking in tongues, powers of healing, exorcism.'<sup>75</sup> This mattered because 'Neo-Pentecostalism' was correctly viewed as being 'a movement *within* the established churches.'<sup>76</sup> Those involved in the movement

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<sup>69</sup> PD, 183.

<sup>70</sup> PD, 183.

<sup>71</sup> PD, 167.

<sup>72</sup> PD, 167.

<sup>73</sup> PD, 167.

<sup>74</sup> PD, 167.

<sup>75</sup> PD, 167.

<sup>76</sup> PD, 167.

considered it to be 'a legitimate instrument of revival with strong scriptural justification.'<sup>77</sup> The Church of Scotland Report queried whether that was the case.

## **II. Introducing John McIntyre, the man, the Churchman and Academic.**

There are various possible ways of introducing a theologian. In academic circles this would probably be done by referring to well known publications and other contributions which they have made to their field. The bibliography at the end of the thesis lists McIntyre's published, and relevant unpublished output. However due to his acknowledged skill as an administrator, his contribution to academia comprised more than his work as lecturer and researcher. He willingly undertook influential administrative responsibilities in both Colleges where he served, in Australia and Edinburgh.<sup>78</sup> More than that he served at the highest level in Edinburgh University, and as a long-term Warden of the student Halls of residence for many years.<sup>79</sup>

Within the Church of Scotland he was proud to be an ordained minister<sup>80</sup> and was active, not only in training students for the ministry as part of his teaching, but also within the committees and parishes, attaining the office of Moderator of the General Assembly in 1982, the year of Pope John Paul II's visit to Scotland.

This part of the chapter will begin by considering McIntyre's character as a man, through contemporary assessments offered by his lecturers, colleagues and others.

### **A. McIntyre the man.**

A timeline of the main events of McIntyre's life is referred to for the key events in McIntyre's life and career. It offers an outline biography of the man born in Glasgow, educated at Bathgate Academy, who died in Edinburgh in 2005, leaving a widow<sup>81</sup> and

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<sup>77</sup> PD, 167.

<sup>78</sup> see timeline, 290-292.

<sup>79</sup> at a very important time in the development of the Halls of Residence.

<sup>80</sup> evidenced by his 'biographical note' which he annexed to his paper *Multi-Culture and Multi-faith Societies: Some Examinable Assumptions* in Occasional Papers Number 3, Farmington Institute for Christian Studies, (ed.) Edward Hulmes. 'Ordained in 1941, he became the Hunter Baillie professor of Theology of St Andrew's College (1945-56) following a Ministry in the Parish of Fenwick, Ayrshire.'

<sup>81</sup> He met and married Jessie Brown Buick, the local district nurse, in Fenwick, Ayrshire in 1945. They had three children Eion, Angus and Catherine. (Copy entry for 'Debrett's Handbook 2<sup>nd</sup> April, 1980.)

three children. It also details his academic career, setting the dates of the publication of his books within the context of his life experience.

People are often challenged to review their lives by imagining how they will be remembered after they are gone. Contemporary tributes are used here to illustrate how John McIntyre was thought of as a student, and then how he was remembered after his death in 2005.

**(i)The young potential: McIntyre the student. The witness from testimonials and comments in essays.**

History was an interest of McIntyre's from his schooldays. Influenced by the positive effect of a good history teacher, he intended to deepen his knowledge at University before proceeding to his theological degree. (At that time the Church of Scotland expected candidates to take a first degree, before turning to divinity.) In the event, according to Badcock,<sup>82</sup> after one year of studying history at Edinburgh University, McIntyre transferred to philosophy. Philosophy was to deeply influence his thought, and shape his approach to theology. It also explains why Divinity, and not Dogmatics was an appropriate discipline for him to teach at Edinburgh, (whereas in Australia he had taught dogmatics.<sup>83</sup>)

In June 1939, while still in the Faculty of Arts, McIntyre became interested in applying to the Church of Scotland Foreign Missions Committee with a view to lecturing in Philosophy at the Church of Scotland College in Calcutta.<sup>84</sup> In his application for the scholarship McIntyre stated that he was convinced that 'the teaching of Philosophy occupies an important place in the Indian Colleges at the present time when so many materialistic philosophies are claiming the interests and winning the intellects of Indian students, and generally presenting a vital challenge to Christian philosophies.'<sup>85</sup> It was thought that further study in Philosophy and completion of his theological studies would increase the value of his contribution in India. His referees for a scholarship to Oxford

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<sup>82</sup> *Theology After the Storm* (ed. with a critical introduction, Gary D. Badcock) 1,2.

<sup>83</sup> TATS, 5.

<sup>84</sup> in the event the preparatory inoculations 'went wrong' preventing his journey and he 'was ill for some time and instead of going to India he took a country charge in the parish of Fenwick.'  
Newspaper clipping '*Theologian's view of Down's Faith.*'

<sup>85</sup> McIntyre's application to West Lothian Educational Trust for a scholarship to the University of Oxford.

were his teachers, Norman Kemp Smith, Professor of Logic and Metaphysics, and A. E. Taylor, Professor of Moral Philosophy.

A.E. Taylor wrote that he considered McIntyre to be 'a man of intelligence, capacity and application' who achieved First Class Honours, as fully expected by his teachers.<sup>86</sup> Taylor unhesitatingly recommended him 'both on the score of ability and on that of character.'<sup>87</sup>

The Principal of the Faculty of Divinity Rev W. A. Curtis wrote that McIntyre's showed promise 'as a scholar and essayist and speaker, he has open air tastes and is a man of character with a high purpose in life. He is modest, efficient, and capable and should make his mark as a thinker and leader in his generation.'<sup>88</sup>

As an example of his theological work as a student, there remains among the McIntyre Papers a New Testament exegesis paper which contains William Manson's comments: 'a very admirable painstaking and thorough piece of work showing keen perception of the data and great independence of judgement. I rejoice to agree with you completely in the positions which you take up in your final thesis. They seem to me sound and cogently argued and stated.'<sup>89</sup>

In 1942, McIntyre required testimonials for his application for the position in Sydney at St Andrews College. At that time Kemp Smith wrote: 'He has a very thorough foundation for his theological studies by his preparatory work in the field of philosophy. He is a man of fine character, great natural abilities backed by powers of hard and conscientious work.'<sup>90</sup> G. T. Thomson, McIntyre's Dogmatics Professor wrote that he felt that the post at Sydney was one for which McIntyre was most suitable. 'All my colleagues would agree with me as to Mr McIntyre's quite outstanding brilliance..his real distinction and flair was for pure theology, Christian Dogmatics.'<sup>91</sup> Thomson was delighted that the Sydney post had become available. This was because in his opinion, despite McIntyre's ability in Philosophy, had he gone to Calcutta as planned that would

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<sup>86</sup> The clipping he preserved from his honorary DD. Award at Glasgow explains that he graduated in Mental Philosophy. *Glasgow Herald* Thursday June 22, 1961.

<sup>87</sup> Testimonial dated 7<sup>th</sup> June 1939.

<sup>88</sup> Testimonial dated 26<sup>th</sup> May 1939.

<sup>89</sup> Comments on a New Testament exegesis paper 19.2.41.

<sup>90</sup> Testimonial dated 21<sup>st</sup> May 1942.

<sup>91</sup> Testimonial dated 26<sup>th</sup> May 1942.

have been a 'sheer waste of a good theologian.'<sup>92</sup> In addition 'I would say to any who want a real teacher of the Reformed Christian Doctrine: here is a heaven-sent chance, which a Christian Church should not miss. I never give testimonials where I am not absolutely sure of what I am recommending...He is a born expositor of theology. I only wish that there was a vacancy for him here and now. But I console myself with the consideration, that what the Empire gets the Mother country can well spare.'<sup>93</sup>

After serving as assistant minister at St Cuthbert's Church during 1941, the minister W. White Anderson offered this account of McIntyre. 'His preaching is mature and appealing. He uses his theological knowledge with remarkable ability. He has marked gifts as an expositor of scripture. The lucidity of his thought combined with an excellent delivery succeed in holding with apparent ease, and that on subjects which most ministers are, at present, afraid to deal with from the pulpit.'<sup>94</sup>

Finally, again a testimonial from Principal W.A. Curtis, Dean of the Faculty of Divinity. 'Young as he is, Mr McIntyre is already a singularly mature scholar and thinker, widely read, deeply reflective whose sobriety of judgement and critical perceptiveness are beyond praise.'<sup>95</sup> The Faculty considered him to be one 'plainly marked for high teaching responsibility.'<sup>96</sup> In addition he was 'a gifted writer and speaker blessed with a lucid and vigorous style of self-expression.'<sup>97</sup> He was 'a man for whom Christian truth and service mean everything,' he was also 'an experienced leader of youth with athletic as well as social instincts in an unusual degree.'<sup>98</sup> Obviously concerned lest McIntyre's youth should be an obstacle to his gaining the post in Sydney he added: 'To capacities so arresting, to a character so fully formed and steady and to a personality so attractive and frank and manly, youthfulness ought not to be allowed to form an obstacle debarring him from appointment to the Chair of Systematic Theology.'<sup>99</sup>

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<sup>92</sup> *ibid.*

<sup>93</sup> *ibid.*

<sup>94</sup> undated Testimonial W. White Anderson.

<sup>95</sup> Testimonial from Rev Principal W.A. Curtis dated 2<sup>nd</sup> June 1942.

<sup>96</sup> *ibid.*

<sup>97</sup> *ibid.*

<sup>98</sup> *ibid.*

<sup>99</sup> *ibid.*

It will now be seen how this youthful promise was fulfilled in the course of a long and active academic career of forty years. This is demonstrated in the tributes of colleagues, and others, which follow.

**(ii)McIntyre the mature man.**

**(a)His ‘famous handshake’.**

In harmony with the theme of ‘introduction’ it could be said that McIntyre will be remembered for his handshake to a famous visitor when he was Moderator of the General Assembly in 1982. The event was controversial, and he retained letters among the papers he deposited in New College Library which offer evidence that this action was not well received by some Presbyterians. The *Scotsman Newspaper* report claims that he ‘made history by shaking hands with the Pope (John Paul II) under the statue of John Knox.’<sup>100</sup> McIntyre’s involvement in such a genuinely historical event by representing the Reformed Church and welcoming the head of the Catholic Church to Scotland demonstrates his genuine broadmindedness, as does his later comment after a private meeting with Pope John Paul II: ” The word charismatic is much over-used. But I want to apply it to the Pope because on meeting him, it was self-evident that he was charismatic.”<sup>101</sup>

The *Scotsman* obituary refers to McIntyre as ‘a studious and generous man,’<sup>102</sup> describing both the Pope and McIntyre as ‘gentle, godly and kindly’ and thus ‘eminently suitable to enact this reconciliation.’<sup>103</sup>

**(b)‘Son of a carpenter’<sup>104</sup> ‘All his life John McIntyre believed that people were important’.<sup>105</sup>**

In tributes made after his death, McIntyre was pronounced to be ‘a modest and courteous man’<sup>106</sup> who had the time to listen to parishioner or student, ‘a quiet and

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<sup>100</sup> undated clipping by Rhiannon Edward.

<sup>101</sup> Alasdair Steven *Scotsman* Obituary Thursday 22 December 2005, 31. Obviously ‘charismatic’ is here used in a different sense to that used in referring to the movement associated with the Pentecostal movement.

<sup>102</sup> *ibid.*

<sup>103</sup> *ibid.*

<sup>104</sup> Prof D.W.D Shaw in funeral tribute reprinted in *New College Bulletin* 160 years, 2006.

<sup>105</sup> Rev Johnston McKay *Obituary in Life and Work* February 2006, 41.



retiring man; and academic and scholar.'<sup>107</sup> He 'upheld the very best traditions of the Kirk and fulfilled his duties as Moderator with style, wit and elegance. He was a man of high and genuine principles who yet maintained a common and understanding manner throughout his esteemed career.'<sup>108</sup>

Professor D.W.D. Shaw, a former colleague, credits McIntyre with holding the CVO, MA, BD, DLitt, Dr.H.C., DD, DHL, FRSE.<sup>109</sup>

'He was his own man, unafraid to challenge conventional views, but always (unlike some theologians) eirenic in style and intention.'<sup>110</sup>

Johnston McKay wrote 'John McIntyre was a self-effacing, diffident man, who had a mischievous sense of humour. Although a theologian of world renown, he never lost touch with the church at its local level; although a consummate academic he never lost touch with his pastoral instincts; and those who mistook his natural courtesy for naïveté or innocence soon discovered their mistake.'<sup>111</sup>

Shaw concluded that McIntyre 'would prefer to be remembered not so much as Scholar, Churchman or Administrator but for his humanity.'<sup>112</sup> He was 'utterly devoid of arrogance,'<sup>113</sup> having 'an unfailing interest in people..which is why so many thought of him as a friend.'<sup>114</sup> He and his wife dispensed generous hospitality with 'fun and laughter.'<sup>115</sup> Latterly he showed 'dignity and courage' in the face 'of failing health and immobility..unable to engage any longer in the activities he would have liked.'<sup>116</sup> Yet he retained 'his sharpness of mind and his interest, particularly in the affairs of university and the church.'<sup>117</sup>

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<sup>106</sup> Alasdair Steven *Scotsman* Obituary Thursday 22 December 2005, 31.

<sup>107</sup> *ibid.*

<sup>108</sup> *ibid.*

<sup>109</sup> Tribute by Prof D.W.D. Shaw in *New College Bulletin* 160 years, 2006.

<sup>110</sup> *ibid.*

<sup>111</sup> Rev Johnston McKay *Obituary* in *Life and Work* February 2006, 41.

<sup>112</sup> Prof D.W.D Shaw in funeral tribute reprinted in *New College Bulletin* 160 years, 2006.

<sup>113</sup> *ibid.*

<sup>114</sup> *ibid.*

<sup>115</sup> *ibid.*

<sup>116</sup> *ibid.*

<sup>117</sup> *ibid.*

Johnston McKay praised McIntyre's ability as a theologian whose 'writings were rooted in a pastoral concern for ordinary people'<sup>118</sup> yet his academic work resonated with his contemporaries.<sup>119</sup> McIntyre had been honoured with honorary degrees from Glasgow, Edinburgh and Worcester Universities.<sup>120</sup> McKay chooses as McIntyre's specific contributions to theology his book on the love of God, and his work on the role of the human imagination.

### **c. Professorial Legacy.**

#### **At New College.**

##### **(i) In the Lecture theatre.**

Shaw refers to McIntyre's meticulous preparation for lectures, providing his students with 'copious handouts at a time when this was something of a rarity, and peppering his lectures with shafts of devastating humour, which, because delivered in deadpan way, could easily be missed.'<sup>121</sup> 'Generations of students bear witness to his teaching contribution.'<sup>122</sup> (It should be remembered that at that time ministerial candidates for the Church of Scotland still formed a goodly proportion of students in the 1950s -1970s, and hence McIntyre was influencing ministerial formation through his lectures in such a key subject as Divinity. In addition McIntyre served for four years as Convenor of the Church's Board of Education.<sup>123</sup>)

(ii) Shaw considers that McIntyre made specific contributions to New College by his concern for the upkeep of the fabric of the buildings, and the introduction of Religious Studies to the curriculum: he demonstrated 'leadership and supervision' of 'the wholesale renovation' of New College's buildings,<sup>124</sup> and it was 'mainly due' to his initiative that 'the teaching of the then new, and now flourishing discipline of Religious Studies'<sup>125</sup> took place within the Faculty of Divinity 'rather than Arts or Social Science.'<sup>126</sup> Yet McIntyre ensured that the advent of Religious Studies did

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<sup>118</sup> Rev Johnston McKay *Obituary* in *Life and Work* February 2006, 41.

<sup>119</sup> *ibid.*

<sup>120</sup> *ibid.*

<sup>121</sup> Prof. D.W.D Shaw funeral tribute reprinted in *New College Bulletin* 160 years, 2006.

<sup>122</sup> *ibid.*

<sup>123</sup> Rev Johnston McKay *Obituary* in *Life and Work* February 2006, 41.

<sup>124</sup> Prof. D.W.D. Shaw funeral tribute reprinted in *New College Bulletin* 160 years, 2006.

<sup>125</sup> *ibid.*

<sup>126</sup> *ibid.*



not happen to the detriment of ‘the teaching of the traditional Divinity subjects and New College’s role in the education of the ministry.’<sup>127</sup>

(iii) Academic contribution. McIntyre contributed much<sup>128</sup> during his thirty year tenure of the Chair of Divinity at Edinburgh. His academic, and other work, were said to be characterised by ‘an ability to analyse a problem from different angles, an awareness of the complex relationship of theology with other disciplines, and a sense of the variety of theological tasks including both the study of Christian doctrine and the task of apologetics to which he remained committed.’<sup>129</sup> He was credited as making New College ‘a more ecumenical and theologically diverse institution,’<sup>130</sup> through his leadership.

#### **McIntyre’s contribution to the wider University.**

(i) Shaw views McIntyre as being a ‘superb administrator,’<sup>131</sup> something which ‘seemed to come as second nature to John.’<sup>132</sup> Even in his student days when involved in ‘schools summer camps at Bruar’<sup>133</sup> McIntyre organised the supplies.

(ii) His wider contribution at Pollock Halls of Residence.

His experience in Australia helped to prepare him for the oversight and ‘successfully carrying out that vast expansion’<sup>134</sup> of the student Halls of residence at Edinburgh ‘while still fulfilling his professorial duties and as Principal of New College.’<sup>135</sup> Johnston McKay also refers to the high regard McIntyre had for the students he worked with. ‘Because he was a teacher he believed students were important, which is why, as well as being a distinguished theologian at Edinburgh University, who

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<sup>127</sup> *ibid.*

<sup>128</sup> Prof. David Fergusson. ‘Article regarding academic personnel through the ages.’ *New College Bulletin* 160 years, 2006.

<sup>129</sup> *ibid.*

<sup>130</sup> *ibid.*

<sup>131</sup> Prof. D.W.D Shaw in funeral tribute reprinted in *New College Bulletin* 160 years, 2006.

<sup>132</sup> *ibid.*

<sup>133</sup> *ibid.*

<sup>134</sup> *ibid.*

<sup>135</sup> *ibid.*

established a world reputation, he spent many years as the Warden of Pollock Halls, responsible for students, often in their first years at University.’<sup>136</sup>

### **(iii) The preacher.**

It has been observed that over one third of the text of Acts contains preaching. As the book of the Holy Spirit, such an emphasis evidences the importance of preaching in the spread and development of the early Church. It is appropriate in assessing McIntyre to review his sermons. Many sermons have been lodged with the McIntyre papers, and this section will offer a flavour of his output. In fact the available material warrants a far deeper scrutiny.

The sermons evidence the themes of his theology, with reference to history, imagination, interpretation, the Holy Spirit, even the Trinity, and his ‘love of definitions.’<sup>137</sup> He also appeared on television which he considered a much underused tool by the Church, on several occasions. He warned ministers not to be lazy in their approach to sermon preparation, but to be relevant to their listeners. This required proper preparation and empathy.

At a time when the Church of Scotland is finding that lecturers and professors of theology are having difficulty fitting in parish experience alongside academic advancement, it is salutary to note just how involved McIntyre continued to be with the Church throughout his career. After being ordained in 1941, besides being minister *locum tenens* at Glenorchy and Innishael, at Loch Awe, 1941-1943, he was minister in charge Fenwick, Kilmarnock 1943-1945.<sup>138</sup> Fenwick was a ‘country charge’ and some ‘300 years old.’ It was ‘full of history’ with ‘nearly every farm having a story of the Covenanters.’<sup>139</sup> At the time McIntyre was there, there were 614 communicants, 15 elders, 35 in the Women’s Guild, 43 in the Bible Class, and 109 in the Sunday School.<sup>140</sup> He was associated with various Edinburgh churches during his academic career, particularly St. Giles.

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<sup>136</sup> Rev Johnston McKay *Obituary in Life and Work* February 2006, 41.

<sup>137</sup> Late Call. 4<sup>th</sup> August 1968.

<sup>138</sup> typewritten biographical notes for use by Edinburgh University, October, 1980.

<sup>139</sup> Undated newspaper clipping ‘Theologian’s view of Downs Faith.’

<sup>140</sup> Church of Scotland Red Book, 1945.

The range of venues in Scotland, and the variety of occasions on which he was invited to preach, demonstrate his versatility and creativity in making his material suit his audience. Inevitably many sermons from his moderatorial year of 1982 remain. They vary from dedicating Cornton Vale Chapel, where he emphasised the need to do away with enmities and grudges and alienation;<sup>141</sup> to a sermon in the Queen's Kirk at Crathie, where he chose to talk about conflict of evidence, and commended Jesus. He also spoke in that year in Paisley Abbey (about Christian heritage), and to Paisley YMCA (on the need for unity, but also for 'young people to stand up and be counted'.<sup>142</sup> And he gave seven nightly talks on television during the General Assembly that year on 'The marks of the Church.' 'The time has come for us to come right out and say what it is that we believe. For that in the end of the day makes us different, not our organisation, or our buildings, or even our ceremonies. What we believe in, whom we have faith in- that's what really makes us different.'<sup>143</sup>

This was not his first contribution to Late Call. In 1968 he gave talks each evening from 4<sup>th</sup> to 10<sup>th</sup> August. The first talk gives evidence of his preparedness, as it was written well in advance on 15<sup>th</sup> July. 'God is because he's not dead.' This begins: 'Definitions have always interested me..<sup>144</sup>

He appears to have retained links with his early charges, revisiting Glenorchy and Inishail, (1957) and Fenwick (1958) in the years after he returned to Scotland from Australia. He was equally at home addressing schools like Strathallan, (on the Trinity, of all subjects)<sup>145</sup> Fettes College, and his *alma mater* Bathgate Academy (about 'the loss of Christian convictions and values.')<sup>146</sup> He frequently preached at New College, as well as preaching on University occasions such as the 350<sup>th</sup> anniversary service and the 4<sup>th</sup> Centenary of Edinburgh University.

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<sup>141</sup> Cornton Vale Chapel Dedication 29<sup>th</sup> June Ephesians 2:21. 2.

<sup>142</sup> Paisley YMCA 150<sup>th</sup> Anniversary 27<sup>th</sup> June 1982 John 17:21 'That they all may be one.' 3.

<sup>143</sup> Late Call. 'The marks of the Church' VI. 'Believing.' 20<sup>th</sup> May 1982.

<sup>144</sup> Late Call. 'God is because he's not dead.' 4<sup>th</sup> August 1968.

<sup>145</sup> Trinitarian Sunday. Strathallan School Service John 28:19. 17<sup>th</sup> June 1984. 'Why anyone should want to say that God is 3 in 1 and 1 in 3. We want our religion to be easy to understand- not something that sounds more like a conundrum.'

<sup>146</sup> Bathgate Academy 150<sup>th</sup> Anniversary Service 9<sup>th</sup> October 1983, 6.

The years covered in the collected manuscripts represent the full range of his career. Sermons from his time at Fenwick in 1943, and many from Australia, such as the one from the University service at St. Andrew's Cathedral, Sydney, (1951); stand alongside those given during his travels in New Zealand, and the United States. The American venues include New York; Pasadena, California; Pennsylvania; Union Theological Seminary Chapel, (1953); and the College of Wooster Chapel. It appears that he recycled an old favourite regularly during his American travels. 'Your God is too Dull' appears frequently. This he called the 'companion to "Your God is too small," for in all honesty the image that Christians have successfully projected into the world is that God is an awful bore.'<sup>147</sup> 'to recover the thrill and excitement of the first Christianity, we need to realise that imagination is an attribute of God.'<sup>148</sup>

In a significant and challenging address to young ministers at the closing of the General Assembly, he focused on Donald Baillie's threefold question which 'should be put to any doctrine or statement: Is it true? Is it meaningful? Is it relevant?'<sup>149</sup>

McIntyre refers to 'the power that we must today expect (the) Spirit to have in the Church and in our lives.'<sup>150</sup> He raises the issue that not only their beliefs and convictions need to be true, but so do 'the quality of our lives,... (the) integrity (of those lives)'.<sup>151</sup> With regard to his question 'is it meaningful?' he challenged his hearers to 'interpret the Gospel to their people so that they could understand it and apply it.'<sup>152</sup> 'Make no mistake: meaningfulness, interpretation, these are things at which we all have to work hard.'<sup>153</sup> He offered as an example the current understanding of 'love,' 'a basic concept of our faith'<sup>154</sup> which had acquired many 'de-based forms of image in contemporary jargon and popular literature,' he comments that 'words are like people: they can fall in with bad company and lose their reputation. They become liable to guilt by association.'<sup>155</sup> He also discusses

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<sup>147</sup> Sermon Eph 3:20,21.

<sup>148</sup> *ibid.*, 4.

<sup>149</sup> Address at close of Assembly, 2.

<sup>150</sup> *ibid.*, 3.

<sup>151</sup> *ibid.*, 3.

<sup>152</sup> *ibid.*, 4, referring to Hugh Black.

<sup>153</sup> *ibid.*, 5.

<sup>154</sup> *ibid.*, 5.

<sup>155</sup> *ibid.*, 5.

'peace' which 'in the present context ..is now the most misunderstood term in our own vocabulary.'<sup>156</sup> He asks 'what forgiveness means – in terms of broken relations within families, within society, within the community of nations' commenting that this 'is a subject which we must interpret and interpret again .. 'forgiveness' which draws from the depths of God's redemptive work in Christ and applies to the exigencies of the occasions mentioned.'<sup>157</sup>

Finally he refers to imagination stating that his 'plea for relevance is really a plea for imagination in our whole lives and preaching ministry. Imagination is the medium by which we project ourselves beyond our shibboleths and nostrums and penetrate into the life and condition of those to who we speak and with whom we live.'<sup>158</sup> It enables the empathy to understand 'what it feels to be underprivileged, unemployed, unwanted, an immigrant. When that projection, that penetration, that empathy have taken place, we know that the relevance of our message and our actions' <sup>159</sup> will enable a reaching out to people 'offering them the grace, the love, the companionship, the hope, which form the offer of God's gospel.'<sup>160</sup>

He spoke of 'peace' at a closing communion at New College, stating that 'peace' is 'central to our faith. This concept has been secularised, trivialised.'<sup>161</sup> He had previously considered that 'love' had been completely 'corrupted' so 'that it could no longer be part of Christian currency,'<sup>162</sup> only to discover that 'our treatment of the notion of "peace" has been even more devastating.'<sup>163</sup> The following description which he gives offers an excellent example of his prose. 'It's not difficult to see why when we're using a single word to span an unbelievably wide range of situations from the greeting "Shalom" which is fancy for "Hi;" spiritual quiet we long for when our emotions becaome tangled and confused; the stability that we would want for Toxteth; the gift of Christ to his disciples as he prepared to leave them; the blessing from God; and finally an attribute which is of the very essence of the Godhead

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<sup>156</sup> *ibid.*, 5.

<sup>157</sup> *ibid.*, 5,6.

<sup>158</sup> *ibid.*, 7.

<sup>159</sup> *ibid.*, 8

<sup>160</sup> *ibid.*, 8.

<sup>161</sup> Closing communion Spring term '81-82. 19<sup>th</sup> March 1982 Jeremiah 8:11, Eph. 2:14, John 14:27. 2.

<sup>162</sup> *ibid.*, 2.

<sup>163</sup> *ibid.*, 2.

something in God which he miraculously shares with us. We ask a single word, a single concept to do all that.'<sup>164</sup>

In 1986 he suggested that there were three reasons why people would break with Christianity.<sup>165</sup> These were to (i) 'give it up because they feel that it is not true. They just cannot believe that behind this world and all its wild confusion, its sorrow, its pain, its ugliness, there is a God who created it and now sustains it.'<sup>166</sup> (ii) 'They feel it's just not relevant ..to a scientific and technological age.'<sup>167</sup> (iii) 'it's not meaningful anymore. That is where many people are now.'<sup>168</sup>

He asked: 'how far have we contributed to this crisis of unintelligibility? How far is our language, our talk about God, the stumbling block for our contemporaries?'<sup>169</sup> Tying in his theme with Paul's letter to the Corinthians and reminding his audience that Paul preferred to speak 'five intelligible words than thousands of words in the language of ecstasy',<sup>170</sup> McIntyre warned them against trying 'to dodge the thrust of St. Paul's words by saying that, of course, he was criticising Corinthians 2,000 years ago who spoke with tongues. We cannot get out of it with the excuse that we're not charismatics, that we don't go in for such ecstatic nonsense.'<sup>171</sup> He added the real thrust of the sermon 'gobbledegook adopts a thousand less obvious disguises. Theologians are always fair game for jokes about unintelligibility.'<sup>172</sup> 'Time is running out for us. Unless we stop using the thousand words in the language of ecstasy deaving people's ears with our orthodox gibberish, then we may find that they have no longer the mind or the heart or the ears to listen even to our five intelligible words. The patience of the world, maybe even the patience of God will eventually run out.'<sup>173</sup> He then develops the theme of the importance of communication adding that 'the supreme responsibility resting upon those of us who hold the Christian faith is that we should communicate it to others. We owe it to our

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<sup>164</sup> *ibid.*, 3.

<sup>165</sup> Sermon 13.3.1986, New College, Edinburgh.

<sup>166</sup> *ibid.*, 1.

<sup>167</sup> *ibid.*, 2.

<sup>168</sup> *ibid.*, 2,3.

<sup>169</sup> *ibid.*, 3.

<sup>170</sup> *ibid.*, 3.

<sup>171</sup> *ibid.*, 3.

<sup>172</sup> *ibid.*, 4.

<sup>173</sup> *ibid.*, 6.



faith- we owe it to Christ- to see that others share that faith by understanding it with us.<sup>174</sup>

### **III.The theologian.**

McIntyre once commented that ‘there is a sense in which all theology is autobiography.’<sup>175</sup> He was quick to explain his meaning, lest he be misunderstood: ‘our approach to any doctrine, and our presentation of it, are determined by problems we have encountered in trying to understand it.’<sup>176</sup> This reveals much about his desire for his theology to be relevant in that it answers real contemporary issues. The quotation will also be helpful later when it comes to understanding why he took the approach to pneumatology he did. But before discussing his doctrine of the Holy Spirit, it is helpful to consider two important themes which attracted McIntyre as a theologian, and his general approach to theology, as these will lead to a better understanding of the man.

#### **(i) The role of apologetics.**

Right from his earliest works, apologetics was of interest to McIntyre. ‘Apologetics is the generator of dogmatics, and ..it is totally false to isolate them from one another.’<sup>177</sup> He offered three examples of this, Anselm, McLeod Campbell, and Barth.

The first example he cites is the development of Anselm’s doctrine of the atonement in his *Cur Deus Homo* where Anselm used the form of a debate to discuss Boso’s difficulties (which McIntyre suspected might, in fact be Anselm’s own) regarding the atonement. In McIntyre’s view, any ‘presentation’ of doctrine has ‘already embodied within it answers to the questions which beset us in thinking about it.’<sup>178</sup> Another, later, example of this was McLeod Campbell’s ‘classic *The Nature of the Atonement*’ in which McLeod Campbell ‘tackled head-on the difficulties which in his

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<sup>174</sup> *ibid.*, 11.

<sup>175</sup> Undated talk on The Doctrine of Baptism 1.

<sup>176</sup> DB, 1.

<sup>177</sup> DB, 1.

<sup>178</sup> DB, 1.

opinion, and that of his contemporaries,<sup>179</sup> that arose out of regarding the death of Christ as punishment,<sup>180</sup> and difficulties 'of holding to a theory of double predestination.'<sup>181</sup> McIntyre's final example is Karl Barth who made 'exclusivist claims for revealed theology'<sup>182</sup> due to having had problems with the doctrine of natural theology.

This part of the thesis will investigate McIntyre's interest in apologetics and consider whether there is anything significant to be gleaned from the fact that he chose to become an expert on the writings of Anselm.

He comments that he had found Anselm's method to be 'one of the most fascinating and yet perplexing aspects of his whole theology.'<sup>183</sup> He was of the opinion that the correct approach to his writings was 'to examine with greatest care how St. Anselm writes this theology which is the process of *fides quaerens intellectum*.'<sup>184</sup> McIntyre was especially fascinated by the character Boso<sup>185</sup> in *Cur deus homo* and his 'special role..in the evolution of the argument.'<sup>186</sup> While at first he appeared to be 'apparently the spokesman for a number of people who feel difficulty over the question of the necessity of Christ's death,'<sup>187</sup> he 'emerges as almost St Anselm's alter-ego, the expression of the author's own difficulties and doubts.'<sup>188</sup> Boso plays a vital role in the writing which sets it apart from Anselm's other writings. In McIntyre's opinion the work demonstrates Anselm's mastery of the 'technique of dialogical theology' which represents a 'great..contribution..to theological expression.'<sup>189</sup> McIntyre is also keen to emphasise what he sees as being 'the axis upon which the central argument of the *Cur Deus Homo* turns.'<sup>190</sup> Anselm states it in II/4: 'God will bring to perfection that which he has initiated in human nature. Not

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<sup>179</sup> as did McIntyre himself (!)

<sup>180</sup> DB, 1.

<sup>181</sup> DB, 1.

<sup>182</sup> DB, 1.

<sup>183</sup> 'Cur deus-homo: The axis of the argument.' In Helmut Kohlenberger (ed.) *Sola ratione: Anselm-Studien fr. Pater Dr. h.c. Franciscus Salesius Schmitt OSB zum 75sten Geburtstag*, Stuttgart 1970, 111.

<sup>184</sup> AA, 111.

<sup>185</sup> AA, 112.

<sup>186</sup> AA, 112.

<sup>187</sup> AA, 112.

<sup>188</sup> AA, 112.

<sup>189</sup> AA, 114.

<sup>190</sup> AA, 118.



for nothing has he created so sublime a being.’<sup>191</sup> McIntyre considers that it was ‘in its essence a theological argument, about the seriousness of human sin against God, about man’s total inability to make good the situation, and about God’s grace which St. Anselm never forgets in all his examination of *ratio*, *necessitas* and *peccatum*.’<sup>192</sup>

He claims that Anselm ‘states at the beginning of the work what exactly he is setting out to prove or demonstrate.’<sup>193</sup> This we may call the unknown *x*.<sup>194</sup> This is the case with the *Monologion*, *Cur Deus Homo*, *De Processione Spiritus Sancti* and *Epistola de Incarnatione*. McIntyre explains that ‘in the *De Processione Spiritus Sancti*’ what is set out ‘is the procession of the Holy Spirit from the Father and the Son (*filio-que*) and not from the Father alone as the Greek theologians believed.’<sup>195</sup> Then Anselm proceeds to set ‘forth the premises from which he proposes to argue in order to arrive at the demonstration of the truth of the unknown *x*.’<sup>196</sup> Here he ‘sets out from the affirmation of the three-in-oneness of God, the co-essentiality of the Persons of the Holy Trinity, the begetting of the Son by the Father, the proceeding of the Spirit from the Father, and so on.’<sup>197</sup>

McIntyre discerns that there is a structure of ‘*a b c d*’<sup>198</sup> = *x*. This means that ‘whoever accepts the *a b c d* is committed *ratione* to the affirmation of *x*.’<sup>199</sup> He then unpacks his understanding of the method. He sees *x* as ‘an *articulum fidei*’<sup>200</sup> in each of Anselm’s works, something which has led the critics to call Anselm’s ‘demonstration’ ‘spurious.’<sup>201</sup> This is because, in their opinion, Anselm not only knows ‘the result in advance, so that the end of the demonstration is a “foregone conclusion,”’<sup>202</sup> but, the critics add, it is also ‘rather odd that a so-called “rational

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<sup>191</sup> AA, 118.

<sup>192</sup> AA, 118.

<sup>193</sup> *Premises and Conclusions in the System of St. Anselm’s Theology* Spicilegium Beccens I Congrès International Du IXe Centenaire de l’arrivée d’Anselme au Bec. (Paris: Librairie Philosophique J. Voin, 1959) 95.

<sup>194</sup> PAC, 95.

<sup>195</sup> PAC, 95.

<sup>196</sup> PAC, 95.

<sup>197</sup> PAC, 96.

<sup>198</sup> PAC, 96.

<sup>199</sup> PAC, 96.

<sup>200</sup> PAC, 96.

<sup>201</sup> PAC, 96.

<sup>202</sup> PAC, 96.

demonstration” should always end in a demonstration of faith.<sup>203</sup> McIntyre justifies Anselm’s position by comparing it to a scientific experiment where the ‘scientist requires to know what his hypothesis is, before he can construct the apparatus to verify it.’<sup>204</sup> The fact that ‘his argument always seems to lead to an *articulum fidei*’..is because this was what ‘he set out to prove.’<sup>205</sup> Although ‘x is an *articulum fidei*’ the reason Anselm selects it is ‘because it has become a centre of doubt, or has been denied a place in the substance of the Christian faith.’<sup>206</sup> In fact, it seems that Anselm’s opponents have selected it, rather than Anselm himself, for example, Boso in *Cur Deus homo*, or ‘the Greeks in the *De ProceSSIONe Spiritus Sancti*.’<sup>207</sup>

McIntyre suggests that ‘whether’ or not ‘we are prepared.. to agree’ completely that ‘Anselm is writing his own spiritual-theological autobiography’ he certainly has almost unparalleled insight to ‘the mind and the feelings of the unbeliever.’<sup>208</sup>

McIntyre credits Anselm with discerning ‘two very important characteristics of all theological thinking.’<sup>209</sup> ‘The first is that we all do our thinking in the context of secular concepts, which we share with our contemporaries.’<sup>210</sup> ‘We can detect the presence of secular concepts in the theological thought of ages other than our own and fail to observe it in our own because we are immersed in our own *Zeitgeist*.’<sup>211</sup> Despite this such secular concepts ‘are ..potently operative in the form which our theological constructions take.’<sup>212</sup>

Secondly, ‘theology has always to employ non-scriptural and non-credal concepts in the explication of its profoundest truths for every generation.’<sup>213</sup>

McIntyre suggests that Anselm is ‘achieving..a new conception of the relation of Apologetics to Dogmatics.’<sup>214</sup> Whereas traditionally Apologetics was seen as ‘the

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<sup>203</sup> PAC, 96.

<sup>204</sup> PAC, 96.

<sup>205</sup> PAC, 96.

<sup>206</sup> PAC, 96.

<sup>207</sup> PAC, 96.

<sup>208</sup> PAC, 97.

<sup>209</sup> PAC, 98.

<sup>210</sup> PAC, 98.

<sup>211</sup> PAC, 99.

<sup>212</sup> PAC, 99.

<sup>213</sup> PAC, 99.

teaching of a Church absolutely sure of her own message as she seeks to make it understood by men outside of the faith,<sup>215</sup> for some the Church dilutes ‘the content of the faith’ during the process ‘to make it more acceptable to the unbeliever.’<sup>216</sup> In Dogmatics, the Church is working for insiders to interpret ‘the faith once for all delivered to the saints to herself.’<sup>217</sup> Here there is ‘no abating of the precision and technical character of her terminology.’<sup>218</sup>

McIntyre claims that if he has interpreted Anselm’s method correctly, it brings about a ‘revolution in the understanding of the relation of Apologetics to Dogmatics.’<sup>219</sup> ‘Because theologians share with their contemporaries the *Zeitgeist*, they know the doubts that harass men when they seek to understand the faith.’<sup>220</sup> To a certain extent if the doubts ‘arise out of the common secular background which they share,’ ‘the doubts of their contemporaries are their doubts.’<sup>221</sup> Then ‘apologetics, to that degree, becomes a dialogue between the theologian and his alter-ego.’<sup>222</sup> ‘The character of the dogmatic theologian is thereby also affected’<sup>223</sup> in that ‘the emphases that he makes at any given time reflect the problems and difficulty of his age.’<sup>224</sup> Hence McIntyre suggests ‘in the history of dogma it is easy to explain why certain doctrines have received more attention at one time than another.’<sup>225</sup> So he would suggest that ‘the same considerations may be said to condition the structure of both apologetics and dogmatics.’<sup>226</sup> Therefore he concludes that it was hard ‘to answer the question of whether St. Anselm is an apologist or a dogmatician.’<sup>227</sup> It certainly cannot be said that he is an apologist in respect to ‘some of his works,’ and a dogmatician ‘in respect of the rest.’<sup>228</sup> McIntyre prefers to call him both an apologist and a

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<sup>214</sup> PAC, 99.

<sup>215</sup> PAC, 99.

<sup>216</sup> PAC, 99.

<sup>217</sup> PAC, 99.

<sup>218</sup> PAC, 99.

<sup>219</sup> PAC, 99.

<sup>220</sup> PAC, 99.

<sup>221</sup> PAC, 99.

<sup>222</sup> PAC, 99.

<sup>223</sup> PAC, 99.

<sup>224</sup> PAC, 99.

<sup>225</sup> PAC, 99.

<sup>226</sup> PAC, 99.

<sup>227</sup> PAC, 99.

<sup>228</sup> PAC, 99.

dogmatician, and to claim that Anselm's 'theological method is uniform throughout his writings.'<sup>229</sup>

With regard to how Anselm reaches his conclusion in the transition from a b c d to x, Anselm calls the process *sola ratione* (*Monologion*, c.1.) McIntyre's explanation is that the 'primary content of the word *ratio*' is '*ratio Dei*, so that theology is not the human attempt to impose logical principles upon the activities of God, but rather the prayerful endeavour of the believer to trace the mind, will, and purpose of God (for the *ratio Dei* includes all of these.)'<sup>230</sup> 'The *procession Spiritus Sancti filio-que* is shown to be necessary, not because it follows logically from undeniable premises, but rather because the affirmation of *processio a Patre solo* is a denial of the true nature of God and of his *ratio*.'

McIntyre's final statement is almost Barthian in its conclusion. 'Theology has a logic of its own, - its own criterion of truth, its own method of verification, its own conception of valid inference - and that this logic is not determined by reference to the systems of Aristotle...but rather by the very nature of the Almighty himself. This is the sole *ratio* with which we are called upon to make our peace in theological thinking. Our theological propositions are true only to the extent to which they rightly correspond with the being and action of God.'<sup>231</sup>

Anselm's *ratio* 'is *sui generis*, as unique as is the *ratio Dei*, subordinate to nothing but the will and essence of God Himself.'<sup>232</sup> So when the unbeliever reads Anselm's works he 'is not being asked to judge the logical structure of an inferential system; he is rather being confronted with the very being of God Himself and with the redemptive purposes of this God for sinful humanity.'<sup>233</sup> Therefore Anselm is using 'all his intellectual gifts in the service of evangelism to bring unbelievers to the point at which they must hear unmistakeably the Word of the living God who is greater

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<sup>229</sup> PAC, 99.

<sup>230</sup> PAC, 100.

<sup>231</sup> PAC, 100.

<sup>232</sup> PAC, 100.

<sup>233</sup> PAC, 100,101.

than all the systems that men construct concerning Him, but who nevertheless will use these same systems to bring sinners to repentance.<sup>234</sup>

McIntyre gave a lecture on apologetics in which he admitted that “the term ‘apologetics’ is not widely used in theology”<sup>235</sup> these days, yet ‘there is much evidence to show that the faith is constantly in controversy with its critics who attack it from many quarters.’<sup>236</sup> He considered it to be ‘an *a posteriori* theological discipline’<sup>237</sup> which involved ‘the critical examination of the principles underlying individual attempts to defend the Christian faith against actual or implied attacks, or against alternative and contradictory descriptions’<sup>238</sup> of subjects such as ‘being, man, the universe, society, history,’<sup>239</sup> etc. ‘which call the Christian interpretation in question.’<sup>240</sup> In the course of his examination of the subject he would offer an exposure ‘of the methods of argumentation as well as the presuppositions employed in such attempts, the kinds of evidence produced, and the criteria of truth considered applicable.’<sup>241</sup> This would lead ‘to an assessment of such attempts to defend the faith, and of their consequences for the understanding of faith itself.’<sup>242</sup>

He suggested that it was rarely ‘the faith as a whole’ that was ‘being defended,’<sup>243</sup> but more often a specific aspect of it, ‘such as, the doctrine of creation *ex nihilo*, or the miracles, the resurrection, or some given theory of the atonement.’<sup>244</sup> In addition the doctrine requiring to be defended varied from generation to generation, and ‘the nature of the defence can at times be rather concealed.’<sup>245</sup>

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<sup>234</sup> PAC, 101.

<sup>235</sup> Apologetics, 1.

<sup>236</sup> Ap, 1.

<sup>237</sup> Ap, 1.

<sup>238</sup> Ap, 1.

<sup>239</sup> Ap, 1.

<sup>240</sup> Ap, 1.

<sup>241</sup> Ap, 1.

<sup>242</sup> Ap, 1.

<sup>243</sup> Ap, 1.

<sup>244</sup> Ap, 1.

<sup>245</sup> Ap, 1.

The usefulness of apology was that 'it served as a *praeparatio evangelii*' breaking down obstacles of a specific generation and opening the way 'for an approach to be made by the faith itself.'<sup>246</sup>

McIntyre found another use for apologetics from A. B. Bruce<sup>247</sup> when he suggests that 'Defence presupposes a foe, but the foe (may be) anti-Christian thoughts in the believing man's own heart.'<sup>248</sup> This is the case where the believer 'works out the difficulties',<sup>249</sup> he has discovered with his own faith. McIntyre cites Anselm's *Cur Deus Homo* as an example of this, and suggests that Boso who 'presents to Anselm certain difficulties' raised by 'the brethren at the monastery' regarding the atonement,<sup>250</sup> may in fact be representing Anselm's own difficulties with the doctrine, thus 'he plays the role of exteriorising' Anselm's own problems.<sup>251</sup> In McIntyre's opinion this possibility 'is reinforced by the consideration of the extent to which Christians share the thought patterns, the cultural concepts and even the *Weltanschauung* of their contemporaries, and are very often children of their own times.'<sup>252</sup> He admitted that 'some such identification with their contemporaries is at the foundation of much effective communication; but the heritage of such effective witness may be the acquisition of a few of the difficulties of our contemporaries.'<sup>253</sup>

'Karl Barth and the Barthians' hold that 'the best defence is attack; and the best apology is the outspoken proclamation of the Gospel. Only the grace of God can scatter the obstacles. Only the Gospel can be the *praeparatio evangelii*.'<sup>254</sup> 'Dogmatics has to speak all along the line as faith opposing unbelief, and to that extent all along the line its language must be apologetic.'<sup>255</sup>

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<sup>246</sup> Ap, 2.

<sup>247</sup> *Apologetics* 1892, 37.

<sup>248</sup> Ap, 2.

<sup>249</sup> Ap, 2.

<sup>250</sup> Ap, 2.

<sup>251</sup> Ap, 2.

<sup>252</sup> Ap, 2.

<sup>253</sup> Ap, 2.

<sup>254</sup> Ap, 2.

<sup>255</sup> Ap, 2.

Claiming that there is no 'single method which might be designated "the apologetic method,"'<sup>256</sup> he suggests 'that the apologetic interest 'adds certain sophistications to'<sup>257</sup> the various methods which are also employed in theology. 'A cunning apologist will employ his opponents premises to prove his own conclusions.'<sup>258</sup> He found 'this device' to be 'more in evidence in the early classical apologies'<sup>259</sup> suggesting that this was probably due to their sharing 'a common philosophical heritage,'<sup>260</sup> and yet it was also apparent in the twentieth century. McIntyre suggests that Reinhold Niebuhr represents 'the best example of this form of Christian apology.'<sup>261</sup>

In other instances 'a blunt instrument' is used; this involves destroying 'the credibility of the non-Christian statement, by demonstrating it to be false.'<sup>262</sup> Here 'the normal criteria which apply in philosophy' may be used, These are: 'correspondence and coherence, logical invalidity because of non-conformity to syllogistic standards.'<sup>263</sup> On other occasions, 'the criteria may be more intra-Christian, as denying biblical statements or creeds, or failing to agree with Christian views of ethics, society, or history.'<sup>264</sup>

Alternatively the manner in which 'the anti-Christian view' is refuted and 'opposed in the apology may take the form of showing that while it is not actually false, it is inadequate in some way or another.'<sup>265</sup> Here McIntyre offers Freudian psychology as an example. He suggests that it 'may contain elements of truth which have to be acknowledged, but as a whole it has to be said to be inadequate as an account of the full doctrine of man and his mind and personality.'<sup>266</sup> So the Christian apologist may 'adopt these valid insights,'<sup>267</sup> and he gives as an example the manner in which Reinhold Niebuhr adapted Freudianism to illustrate 'a Reformed doctrine of the

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<sup>256</sup> Ap, 4.

<sup>257</sup> Ap, 4.

<sup>258</sup> Ap, 4.

<sup>259</sup> Ap, 4.

<sup>260</sup> Ap, 4.

<sup>261</sup> Ap, 4.

<sup>262</sup> Ap, 4.

<sup>263</sup> Ap, 4.

<sup>264</sup> Ap, 4.

<sup>265</sup> Ap, 4.

<sup>266</sup> Ap, 4.

<sup>267</sup> Ap, 4.



nature and extent, and form of the fallenness of man.'<sup>268</sup> Again, it may be demonstrated 'that a given anti-Christian view' is in fact 'post-Christian,' such as is the case where 'some forms of humanism have been shown to depend for their moral insights upon Christian morality,' and thus 'are not in a position to criticise Christianity without in some way invalidating their own position.'<sup>269</sup>

McIntyre held that apologetics was valid for helping 'honest doubters, sincere inquirers, earnest seekers after God.'<sup>270</sup> So he reached the conclusion that 'apology does therefore constitute a genuine attempt of the believer to communicate his faith to his contemporaries. He places himself in their position, to become aware of their difficulties, and arranges his replies accordingly.'<sup>271</sup> He also acknowledged that 'it would be wrong to conclude without recognising that apology has affected deeply also the manner and content of dogmatic doctrinal and kerygmatic affirmation in every generation in which it has taken place.'<sup>272</sup>

In 1968 McIntyre asserted that theology of the mid-twentieth century was 'frequently' stated to be 'a function of the whole church,'<sup>273</sup> and 'in recent times in Scotland this saying has been given a very positive expression.'<sup>274</sup> He was anxious to avoid 'neglect of a form of theology which the church has itself been writing and continues to write.'<sup>275</sup> When General Assembly reports would normally 'be expected to be extremely unexciting and worthy of the coating of dust which appears to be their natural condition,'<sup>276</sup> reports 'in recent decades'<sup>277</sup> 'contain some occasional theology of outstanding quality and interest.'<sup>278</sup>

In the same lecture, McIntyre commended the work of post-graduate students at the University of Edinburgh at the time because the students were dealing with 'the *ipsissima verba* of their authors,' and were not swayed by 'traditional interpretations

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<sup>268</sup> Ap, 4.

<sup>269</sup> Ap, 4.

<sup>270</sup> Ap, 4 citing A.B. Bruce 38.

<sup>271</sup> Ap, 5.

<sup>272</sup> Ap, 5.

<sup>273</sup> 'Current Theology around the world.2.: Scotland' *Religion in Life* 37 (1968) 180.

<sup>274</sup> CTAW, 180.

<sup>275</sup> CTAW, 180.

<sup>276</sup> CTAW, 180.

<sup>277</sup> CTAW, 180.

<sup>278</sup> CTAW, 180.



or second hand sources.’ Instead they were willing to ‘expose their own minds in the first place to the theories which they are seeking to expound and criticize.’<sup>279</sup> In addition they were willing ‘to be self-critical about their own presuppositions..and while they recognise that they will not be able to write presuppositionless theology, nevertheless they will endeavour as best they can to see that they have the right presuppositions.’<sup>280</sup> He concluded in this regard ‘as long as that kind of honest theology is being written, the signs and portents are good.’<sup>281</sup>

In his earliest published book on Anselm McIntyre makes a statement which may be applied to his own contribution as a writer: ‘Any assessment of his abilities in the one sphere intimately affects that of his accomplishments in the other.’<sup>282</sup> Later he adds, ‘If we are first clear about what St. Anselm thinks of himself as seeking to achieve in the *Cur Deus Homo*, then we shall be the better able to decide whether he has fallen short of his self-imposed standards.’<sup>283</sup> McIntyre thought that too often critics of Anselm’s soteriology were criticising him because he failed ‘to comply with the soteriological theories of his critics,’<sup>284</sup> and few of them proved ‘sympathetic enough to realise’<sup>285</sup> that before criticising ‘any great thinker’ that thinker should ‘first be interpreted in terms of his own premises.’<sup>286</sup>

What light is shed on McIntyre’s work when these principles are applied to him?

1 (ii) *St. Anselm and His Critics*. The clue to McIntyre’s aim in the book is in the title. McIntyre wishes to refute those who have obscured the thrust of Anselm’s argument in his writings, specifically the *Cur Deus Homo*. He considers that the main challenge offered by a study of Anselm is the ‘relation’ between the *Cur Deus*

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<sup>279</sup> CTAW, 188.

<sup>280</sup> CTAW, 188.

<sup>281</sup> CTAW, 188.

<sup>282</sup> *St. Anselm and his Critics. A Re-interpretation of the Cur Deus Homo* (Edinburgh: Oliver & Boyd, 1954) 2.

<sup>283</sup> St A aC, 3.

<sup>284</sup> St A aC, 3.

<sup>285</sup> St A aC, 3.

<sup>286</sup> St A aC, 3.

*Homo*, Anselm's methodology in the book, and Anselm's 'famous principle of *credo ut intelligam*.'<sup>287</sup>

McIntyre argues that dogmatists have tended to 'neglect' what Anselm has said about 'the doctrine of the Trinity, the attributes of God, the procession of the Holy Spirit, the freedom of the will,'<sup>288</sup> etc. It is important to study 'St. Anselm's thought in its integrity' rather than viewing him as merely 'a stage, either on the way that led from Augustine to Aquinas, or that from Athanasius to Abelard.'<sup>289</sup> He suggests that Anselm has suffered particularly badly 'from the historians of theism and soteriology.'<sup>290</sup>

McIntyre suggests that the whole ethos of the book is apologetic. Anselm is putting forward arguments that will convince unbelievers that their objections to Christianity are unfounded and bring them to faith,<sup>291</sup> as opposed to seeking to strengthen believers' faith by giving them 'reasons for the faith that they hold.'<sup>292</sup> 'Unbelievers are shown how they can come to understand, even though they do not believe.'<sup>293</sup>

McIntyre points out that Boso considers the 'correct procedure' to be to 'believe the deep things of the Christian faith,' before discussing 'them with our reason.'<sup>294</sup>

## **(ii) Imagination.**

One of McIntyre's unique, and lasting, contributions to theological thought was his emphasis on the use of the imagination in theology. In his book on this subject<sup>295</sup> he states that he aims to use the concept of imagination to review 'much of the familiar theological material' in search of a hoped for 'fresh understanding of our faith.'<sup>296</sup>

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<sup>287</sup> St A aC, 1.

<sup>288</sup> St A aC, 2.

<sup>289</sup> St A aC, 2.

<sup>290</sup> St A aC, 2.

<sup>291</sup> St A aC, 5 'At times the book seems to be quite openly apologetic rather than strictly dogmatic.'

<sup>292</sup> St A aC, 5 'The claim is made that unbelievers can be led to the doctrines of faith..by way of reasoning which is as convincing for them as it is for Christians.'

<sup>293</sup> St A aC, 5.

<sup>294</sup> St A aC, 4.

<sup>295</sup> *Faith Theology and Imagination* began as a lecture in Belfast in 1962. This was augmented by later lectures which developed the theme until the book was finally published in 1987 (see timeline, Appendix 1.)

<sup>296</sup> FTI, 4.

McIntyre expresses surprise that imagination 'is relatively absent from the field of theological subject matter,'<sup>297</sup> despite it occupying a 'quite considerable place..as a category of biblical thought,'<sup>298</sup> and 'appearing so extensively in the teaching and actions of Jesus,'<sup>299</sup> specifically his parables. He observes that this omission is even more strange because it was being evidenced at a time when theology had 'taken such pains to demonstrate how "biblical" it has been.'<sup>300</sup>

He comments that the language of communication was imagery, something which rang especially true 'in a day dominated by television.'<sup>301</sup> This made it imperative that divinity students should retain the ability to communicate by using imagery after graduation, which went quite against the grain of their theological training.<sup>302</sup> He concludes with the suggestion that when the preacher prayed 'for the gift of the Spirit' in preaching,<sup>303</sup> this could well represent a request 'for the right imaginative models' to be able to communicate 'vividly and creatively' to the current generation 'what Christ gave to his apostles 2,000 years ago and the Church consistently since has offered to God's people.'<sup>304</sup>

Despite the fact that throughout the history of theology *aniconastic* thinking had dominated because conceptual thinking had been widely used in place of thinking in images, imagination was not absent 'from the field of theological method.'<sup>305</sup>

McIntyre is open to the question as to whether he was attempting to pioneer something totally alien to 'a tradition which is as old as theology itself'<sup>306</sup> by this enquiry into the role of the imagination in theology and in the Christian faith. Indeed both theological and secular demythologisers held 'the same dismissive assessment'

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<sup>297</sup> FTI, 41.

<sup>298</sup> FTI, 41.

<sup>299</sup> FTI, 41.

<sup>300</sup> FTI, 41.

<sup>301</sup> IAI, 5.

<sup>302</sup> IAI, 4,5 'The worst thing that we do to Divinity students in Hall is to de-image and to conceptualise their thinking. Theology has always thrived on the six-syllable word (cf. The Westminster Confession.)' IAI, 4.

<sup>303</sup> IAI, 7.

<sup>304</sup> IAI, 7.

<sup>305</sup> FTI, 41.

<sup>306</sup> FTI, 8.

towards imagination's association with religion.<sup>307</sup> He is unclear whether this is due to the fact that they considered that religion 'employs the imagination to create its delusions and misrepresentations of the truth, or whether it is the imagination which corrupts what would be otherwise a valid intellectual activity.'<sup>308</sup>

He maintains that imagination has been involved in theology as long as theology has existed,<sup>309</sup> and that there should be no embarrassment in making such an admission. He supports his claim that it is valid to use the imagination by suggesting that: 'most, if not all, theologians of stature employ models in their theological construction.'<sup>310</sup> He cites the following as examples of this 'Eichrodt's focus on the covenant; C. H. Dodd's model of 'realised eschatology';<sup>311</sup> Cullman's 'redemptive line' of history;<sup>312</sup> Barth's models of the Word of God,<sup>313</sup> and revelation,<sup>314</sup> which were applied in different areas of dogmatics; and Bultmann's 'alternative model *Existenz*.'<sup>315</sup>

Imagination would offer a model, but a successful model required to find 'a resonance in the minds and hearts and lives of those who adopt it.'<sup>316</sup> Some models are derived from Scripture, others are not.<sup>317</sup> The basis of selection is 'Creative imagination,'<sup>318</sup> yet the selection happens as a result of 'meticulously careful and detailed study of the relevant subject-matter.'<sup>319</sup> The whole process requires some principle in order to be integrated. The integrating principle becomes 'the basis for the presentation of the theological doctrine or theory.'<sup>320</sup>

McIntyre admits that imagination has had a bad press. There are at least three reasons for this. (a) The first is thanks to the Bible's influence. The Authorised

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<sup>307</sup> FTI, 9.

<sup>308</sup> FTI, 9.

<sup>309</sup> FTI, 148.

<sup>310</sup> FTI, 136,137.

<sup>311</sup> FTI, 137.

<sup>312</sup> FTI, 139.

<sup>313</sup> FTI, 140.

<sup>314</sup> FTI, 142.

<sup>315</sup> FTI, 144.

<sup>316</sup> FTI, 146.

<sup>317</sup> FTI, 146.

<sup>318</sup> FTI, 147.

<sup>319</sup> FTI, 147.

<sup>320</sup> FTI, 147.

Version translates six biblical words as 'imagination.'<sup>321</sup> All of these have a negative connotation. The result of this is that there was 'almost universal suspicion of the concept itself.'<sup>322</sup> (b) The second was influenced by the use of 'imageless thought' or *aniconastic* thinking<sup>323</sup> in the classical formulations of the faith such as the Nicaeo-constantinopolitan and the Chalcedonian Creeds, the Westminster Confession, and Reformed thinking in general. (c) Another negative influence was the fact that secular thinkers such as Hegel, Feuerbach and Freud<sup>324</sup> had regarded the human imagination negatively.

He acknowledges the influence of two Scots: John Baillie and George MacDonald, on his work on the imagination. He is prepared to admit the 'rather chequered case-history,'<sup>325</sup> which imagination has had,<sup>326</sup> and yet, in his book he offers his study as 'an apologia,'<sup>327</sup> which aims to rehabilitate the role of imagination in theology.

John Baillie's influence<sup>328</sup> had helped him to desire to give imagination a proper place in Christian theology. This was because he bemoaned an overemphasis on 'intellectualist preconceptions'<sup>329</sup> in theology. Baillie made the following points: both Catholic and Protestant traditions 'over-conceptualised'<sup>330</sup> their theology. The classical portrayal of 'the quality of the Christian life'<sup>331</sup> has been lacking. And it was possible to construct theology by giving a role to imagination.<sup>332</sup>

McIntyre took these points on board in his own study of the imagination. As time passed his interest in the topic deepened, despite the fact that there was an

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<sup>321</sup> unlike modern translations in which the words 'have all been differently translated' FTI 5. This would suggest that a mistake has been made in the Authorised translation.

<sup>322</sup> FTI, 5.

<sup>323</sup> FTI, 8. This word was coined as a neologism by McIntyre himself.

<sup>324</sup> FTI, 9.

<sup>325</sup> FTI, 10.

<sup>326</sup> FTI, 10.

<sup>327</sup> FTI, 10.

<sup>328</sup> FTI, 1 quoting from Baillie's *Our Knowledge of God* (London: Oxford University Press, 1952) 77. 'I have long been of opinion that the part played by the imagination in the soul's dealings with God, though it has always been understood by those skilled in the practice of the Christian cure of souls, has never been given proper place in Christian theology, which has been too much ruled by intellectualist preconceptions.'

<sup>329</sup> FTI, 1.

<sup>330</sup> FTI, 1.

<sup>331</sup> FTI, 1.

<sup>332</sup> FTI, 1.

apparently convincing case against there being a legitimate place for it in theology, and the fact that it was unlikely to be successfully rehabilitated. He desired to give imagination a positive and 'enlightening'<sup>333</sup> role in theology, which was also 'validly useful.'<sup>334</sup>

George MacDonald was the second influential person in the development of McIntyre's thought. In his early work on the subject, he leant on George MacDonald's views expressed in the essay *The Imagination: Its Function and its Culture*.<sup>335</sup> MacDonald defined imagination as involving 'an imagining or a making of likenesses. The imagination is that faculty which gives form to thought.'<sup>336</sup> MacDonald also discerned a connection between imagination and faith. He quoted 2 Cor 5:7 regarding walking by faith and not by sight. McIntyre commented in this regard, 'he is virtually saying that imagination is the form which faith takes in face of the unknown.'<sup>337</sup> He agreed with MacDonald's remedy of 'a wise imagination which is the presence of the Spirit of God'<sup>338</sup> as a guide in the 'large spaces of uncertainty' in life.<sup>339</sup> MacDonald claimed that imagination 'has a particular capacity to deal with the fringe of the unknown and the uncertain which surrounds life.'<sup>340</sup> It is there on the fringes that humans learn 'to "imagine greatly" like God ...discovering the mysteries, by virtue of an imagination which follows and worships God.'<sup>341</sup> In addition, it was only possible to have the right understanding of Scripture, 'through the application to it of imagination as interpreted ..in terms of the *imago Dei*, the light lit within us by God himself through his Spirit.'<sup>342</sup>

McIntyre summarises MacDonald's contribution as being tri-partite, stating that he was far ahead of his time in crediting imagination with having a theological dimension.<sup>343</sup> This relationship between God and the imagination was only really

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<sup>333</sup> FTI, 12.

<sup>334</sup> FTI, 12.

<sup>335</sup> FTI, 13. Published within *A Dish of Orts*, 1907.

<sup>336</sup> FTI, 13 quoting MacDonald p.2.

<sup>337</sup> FTI, 17.

<sup>338</sup> FTI, 17 quoting MacDonald p.28.

<sup>339</sup> FTI, 17.

<sup>340</sup> FTI, 17 citing MacDonald.

<sup>341</sup> FTI, 17 citing MacDonald p.29

<sup>342</sup> FTI, 18.

<sup>343</sup> FTI, 18.

properly explored in the second half of the twentieth century. MacDonald linked his discussion to 'the great central doctrines of creation, the Bible, the Spirit of God, the story of Jesus, the *imago Dei*, human goodness and personal piety, and the training of the young,'<sup>344</sup> rather than to 'some esoteric fringe of the subject.'<sup>345</sup> Finally, he used 'the philosophical and cultural components implicit in the notion of imagination..to enable (faith's) fuller self-expression'<sup>346</sup> rather than 'to distort the faith,'<sup>347</sup> as happened so often before. McIntyre was encouraged by this example and resolved to 'show a like willingness to explore the potential of the concept as it comes to us out of its own very varied history,'<sup>348</sup> 'and so use it to explore..the dark places.'<sup>349</sup> He considers these insights to be creative, although he accepted MacDonald's insistence that human imagination used forms already available rather than inventing something that was totally new. 'The novelty is there, just as it is in God's creativity, insofar as it gives form to thought.'<sup>350</sup> The expectation was of discovering 'creative imagination in every sphere of human activity.'<sup>351</sup> McIntyre considers MacDonald's location of the *imago Dei* in human imagination, rather than 'rationality..moral character, or even ..sociability' to be something 'exceptionally novel.'<sup>352</sup> He was also attracted by the strong link MacDonald made 'to God's own creative activity.'<sup>353</sup> The reason for doing so was that in this way MacDonald made it possible to 'see how the *imago Dei* so described pervades all of these other elements which appear in so many accounts of the *imago*.'<sup>354</sup>

## Conclusion.

Having reviewed the challenge brought by the Pentecostal and charismatic movements to the Church of Scotland, the official response by her to this, and introduced McIntyre as a person and academic, as well as some recurrent themes in

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<sup>344</sup> FTI, 18.

<sup>345</sup> FTI, 18.

<sup>346</sup> FTI, 18.

<sup>347</sup> FTI, 18.

<sup>348</sup> FTI, 18.

<sup>349</sup> FTI, 18.

<sup>350</sup> FTI, 14 referring to Shelley and MacDonald.

<sup>351</sup> FTI, 14.

<sup>352</sup> FTI, 14.

<sup>353</sup> FTI, 14.

<sup>354</sup> FTI, 14.



his theology, the thesis now moves to review his pneumatology. The next chapter will survey unpublished lectures and discover how he framed his theology through the application of imagination, models and patterns. He based his theology on scripture, which will be discussed in chapter three. His use of tradition, specifically the doctrine of the Trinity, will be discussed in chapter four. Chapter five will look at his interpretation of the Holy Spirit in the individual. Chapter six will consider some reviews of his theology and draw together an analysis of his contribution to pneumatology.



## **Chapter Two.**

### **The theoretical basis for McIntyre's pneumatology.**

#### **Aim and purpose of the Chapter.**

This chapter links with the previous one by carrying forward in greater depth the investigation into how McIntyre viewed the process of working theologically. It analyses the specific manner in which he formed his pneumatology by reviewing the variety of material on the Holy Spirit evident in the many lectures which pre-date *The Shape of Pneumatology*. It demonstrates the clear structure which underlay that book, and shows his considered essential ingredients in that doctrine. His emphasis on the essential contribution of Scripture and the doctrine of the Trinity to pneumatology will be reviewed in the next two chapters.

#### **Introduction.**

From a modern perspective it seems strange that there should have been such a lack of writings regarding the doctrine of the Holy Spirit in past centuries. The Holy Spirit had become a 'Cinderella' subject in theology. Many theologians refer to the existence of a 'pneumatological deficit,' commenting that pneumatology was seriously underdeveloped. This situation changed completely at the end of the twentieth century. McIntyre rightly credits the 'intense discussion of the nature and work of the Holy Spirit,'<sup>1</sup> which began then, and continues to the present day, as deriving 'from the amazingly rapid growth of the Pentecostal and charismatic movements throughout the whole world.'<sup>2</sup> That reality provided the spur, and it is quite likely that attracted by the undeveloped nature of the subject, academics found themselves with new areas to review.

This Chapter will investigate the process which occurred as McIntyre framed his theological, and more general, lectures on pneumatology in the face of the 'whole

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<sup>1</sup> Unpublished Lecture from series 'Current debates in Theology. Lecture I: Issues in Doctrine: Unity, Atonement and the Spirit. III. The Spirit', 1.

<sup>2</sup> CDT, 1.

flood of literature and scholarship'<sup>3</sup> which appeared in the field. This deluge appeared during the forty or so years while he was actively engaging with the subject: i.e. between his early paper given to the Society for the Study of Theology on *The Greek Fathers and the Holy Spirit* published in 1954,<sup>4</sup> and his publication of *The Shape of Pneumatology* in 1997.

The manner in which this will be done follows McIntyre's own criteria in *St. Anselm and His Critics*.<sup>5</sup> He suggests that the correct starting point in reviewing a writer is to seek to discern authorial intention in writing the material. For him it is important that 'any great thinker must first be interpreted in terms of his own premises before extraneous criticisms are undertaken.'<sup>6</sup> This was how he reached his conclusions in his search for 'the central meaning and purpose'<sup>7</sup> of Anselm's work, and it is appropriate to apply it to Anselm's interpreter as well. The chapter will conclude with an assessment of what it is possible to learn about the focus and character of McIntyre's pneumatology from the manner of his use of models and patterns.

## **I. The Witness of History. A review of McIntyre's lecture material .**

### **Introduction.**

It is a notable feature of his work that McIntyre often relied on the use of models and patterns to frame his theology throughout his theological career. This can be clearly seen from his discussion of Anselm's theology in his very earliest published book, *St. Anselm and His Critics, a re-interpretation of the Cur Deus Homo*,<sup>8</sup> in 1954, to his final work *The Shape of Pneumatology*,<sup>9</sup> in 1997.

This part of the chapter will investigate the specifics of McIntyre's methodology in order to dissect, analyse and critique the underlying criteria used in his framework. It is apparent that a clear skeleton outline underlies the chapters in *The Shape of*

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<sup>3</sup> Unpublished lecture 'Whatever Happened to the Holy Spirit?' Edinburgh Theological Society Honorary Presidential Address: Session 1993-1994. 1st February, 1994, 1.

<sup>4</sup> published as 'The Holy Spirit in Greek Patristic Thought' in *Scottish Journal of Theology* vol.7.no.4.(1954)

<sup>5</sup> (Edinburgh: Oliver & Boyd, 1954)

<sup>6</sup> StAaC, 3.

<sup>7</sup> StAaC, 3.

<sup>8</sup> (Edinburgh: Oliver & Boyd, 1954)

<sup>9</sup> (Edinburgh: T.& T. Clark, 1997)

*Pneumatology*.<sup>10</sup> The chapter will proceed by way of demonstrating McIntyre's priorities and choices through an analysis of the contents of various unpublished lectures on pneumatology, which in many instances were incorporated in whole, or redacted within the chapters of his book on the subject.

McIntyre lectured on the subject of pneumatology on various occasions. Often the extant typewritten lectures<sup>11</sup> have no date or indication of place of delivery. The ones delivered to theological students frequently have 'JMcI,' and '2L', or '1G' written by hand on them, which no doubt refers to the classes who received each lecture.

A review of the content of these lectures demonstrates how the 'Shape' of his pneumatology emerged out of the process of his wrestling with 'the proliferation of the literature,'<sup>12</sup> and indicate his priorities in the material chosen for delivery. His aim throughout was to correct the fact that pneumatological material has often been presented as a theological 'discussion that does not take place within any agreed parameters; nor..point in a uniform direction for the enquirer who wants to know where to locate the Spirit.'<sup>13</sup>

He rejects acceptance of the easy opt out, 'catch -all solution,'<sup>14</sup> which would declare that this freedom from constraints in the discussion of pneumatology represents something positive, being an instance of 'a classical case of contemporary pluralism.'<sup>15</sup> He decries such an attitude, because to his mind, it indicates 'a sign of mental fatigue, or just plain laziness.'<sup>16</sup>

#### **A. A review of the sources of his theology.**

#### **McIntyre's style of theology fits the Reformed pattern.**

He accepts that the Reformed tradition has been rightly criticised for holding to a 'highly propositionalised, intellectualised conception of religion.'<sup>17</sup> Yet this is his

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<sup>10</sup> see diagrams 293-297.

<sup>11</sup> lodged with New College Library, University of Edinburgh, and known as 'the McIntyre papers.'

<sup>12</sup> WHHSp, 1.

<sup>13</sup> WHHSp, 1.

<sup>14</sup> WHHSp, 2.

<sup>15</sup> WHHSp, 2.

<sup>16</sup> WHHSp, 2.

<sup>17</sup> CDT, 2.

innate form of expression. It follows naturally from his training in philosophy, his logical mind, and his appreciation for neat and precise expression.

**His outline of the process of theology.** While lecturing to students in an introductory series about how to do theology, he explains that the process involved: 'establishing the central facts and concepts,'<sup>18</sup> as well as 'interpreting, describing, expounding, explaining and defending the subject matter of the discipline.'<sup>19</sup> It also involved the enunciation of 'criteria of truth and validity that operate in the discipline,'<sup>20</sup> definition of 'the kind of evidence' which may be referred to 'as warrant for its claims,'<sup>21</sup> schematisation of 'the arguments that are to be employed in its explication or substantiation, as well as the language, models, figures, imagery and analogies which function across its whole range.'<sup>22</sup>

This part of the chapter aims to establish how far he practised what he taught.

**Witness of the broad scope of disciplines he considered necessary to cover in pneumatology.**

He chooses to operate with a far wider range of components in his pneumatology than would be expected from a treatment of the subject within the context of lectures on Dogmatics.

He offers an example of this in a lecture on *Theological Method*, which, coincidentally uses pneumatology as the illustration which demonstrates the development of his thought. He testifies that when he required to frame a brand new full semester series of lectures on the Holy Spirit,<sup>23</sup> he was very conscious of the fact that it had been 22 years since he had previously lectured on the subject. He considered that this new series required 'entirely fresh work.'<sup>24</sup> When he began his preparation, he did not restrict his source material to the field of theology, despite the

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<sup>18</sup> Unpublished Lecture 'Theology and Method,' 4.

<sup>19</sup> TAM, 4.

<sup>20</sup> TAM, 4.

<sup>21</sup> TAM, 4.

<sup>22</sup> TAM, 4.

<sup>23</sup> Unpublished Lecture 'Theological Method,' 3.

<sup>24</sup> TM, 3.

fact that pneumatology is recognisably 'central to dogmatics.'<sup>25</sup> Rather than restrict himself 'to systematic theology proper' and leaving 'the other,...component disciplines to their own devices,'<sup>26</sup> he was aware that the subject required much deeper contextual and cultural study in order to be useful. Therefore he cast his net much wider in a desire to give a satisfactory treatment of the subject.

It is particularly interesting that he explains his reasons for choosing each of the various additional topics for inclusion in his lectures. He emphasises that scripture is the first core topic, and that he was 'deeply involved with the biblical foundation of the doctrine.'<sup>27</sup> His reference to ecclesiastical history,<sup>28</sup> and liturgiology,<sup>29</sup> might also be expected. But he then lists more surprising topics. It would seem rather broad minded for a theologian and philosopher to be willing to refer to sociology, and the psychology of religion,<sup>30</sup> as well as ecumenics,<sup>31</sup> Christian ethics,<sup>32</sup> and homiletics.<sup>33</sup> This open mindedness demonstrates the breadth of his thought, and the holistic nature of his approach. Inevitably, in light of his training, he also used philosophy of religion.<sup>34</sup>

He explains that the reason that he takes such a broadly based approach is because these 'disciplines inter-act, and inter-influence one another to a very high degree.'<sup>35</sup> He suggests that such a theological process would not be unique to a discussion of pneumatology, but could be replicated in 'most Christian doctrines.'<sup>36</sup> But it is

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<sup>25</sup> TM, 3.

<sup>26</sup> TM, 3.

<sup>27</sup> TM, 3.

<sup>28</sup> 'because of the importance of the phrase *filioque* in the East-West schism.' TM, 3.

<sup>29</sup> 'due to the Greek Fathers being challenged for assigning a place to the Holy Spirit in worship equal to that of the Father and Son.' TM, 3.

<sup>30</sup> 'in the treatment of the modern charismatic movements particularly in the USA.' TM, 3.

<sup>31</sup> 'because of the penetration of the charismatic movement into all of the major denominations and not least of all in to the Roman Catholic Church.' TM, 3.

<sup>32</sup> 'partly because of St. Paul's account of the fruits of the Spirit, and partly because of the religio-ethical problems raised by the relation of the Holy Spirit to the human will and to human freedom.' TM, 3.

<sup>33</sup> 'as we are concerned about the place which the Holy Spirit ought to be given in the presentation of the *kerygma*' TM, 3.

<sup>34</sup> 'when we set out to show how Karl Barth's account of the Holy Spirit is conditioned by his Kantian epistemology.' TM, 3.

<sup>35</sup> TM, 3.

<sup>36</sup> TM, 3.

illuminating, and very helpful in the light of the aims of this thesis, that he chose pneumatology as his example and spelt out the underlying, subsidiary, subjects.

His lectures in pneumatology were firmly set within the theological tradition. He took special note of the contributions made by theologians such as the Greek Church Fathers, specifically Athanasius, and the Cappadocians. He not only gave lectures covering the specific contribution made by these pioneers in the field,<sup>37</sup> but also provided handouts which included a synopsis of acknowledged experts' interpretation of their teaching, and also summaries of material taken from the Greek Fathers' writings, in order that his students would be able to read what had been said for themselves.<sup>38</sup> Besides the Greek contribution which he viewed as essential and seminal, he also discussed the contributions made by Augustine,<sup>39</sup> Calvin, Barth<sup>40</sup> and John V. Taylor among others, at various stages in the development of his pneumatology. These theologians' contributions to the doctrine all became a major component of *The Shape of Pneumatology*.<sup>41</sup>

Having outlined his own explanation of some of the underlying sources which he considered necessary for a pneumatology, it will be helpful to discuss why he chose to form so much of his theology by using models and patterns.

#### **McIntyre's use of 'models and patterns' in theology, the 'Shape' of McIntyre's theology.**

McIntyre wrote three books to which he gave the title *Shape: The Shape of Christology*<sup>42</sup>, *The Shape of Soteriology*<sup>43</sup> and *The Shape of Pneumatology*<sup>44</sup>.

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<sup>37</sup> 'The Holy Spirit in Greek Patristic Thought.' 'GF' 'The Holy Spirit in Greek Patristic Thought.' 'With special reference to Greek Patristic Thought.' 'A summary of G.L.Prestige God in Patristic Thought,' 1p. 'JND Kelly: Early Christian Doctrines.' 2pp.

<sup>38</sup> 'The Letters of St. Athanasius concerning the Holy Spirit.' 'Epistles, 1,2,3,4.' 'Athanasius Ad Serapionem: A commentary.' 1 p. 'Athanasius: A commentary.' 10pp 'Athanasius: A commentary.' 12pp 'Basil de Spiritu Sancte.' 4pp.

<sup>39</sup> 'St. Augustine on The Holy Spirit.' 1 p

<sup>40</sup> 'Barth of the Holy Spirit,' 6pp.

<sup>41</sup> see Diagram 3 296-297. He devoted a chapter each to the Greek Fathers, Calvin and Barth.

<sup>42</sup> (Edinburgh: T. & T. Clark, 1st ed. SCM Press, 1966, 2<sup>nd</sup> ed.1998.)

<sup>43</sup> (Edinburgh: T. & T. Clark, 1992, 1995 imp.)

<sup>44</sup> (Edinburgh: T. & T. Clark, 1997)

Models and patterns are his chosen style of operation. He claims that creative imagination plays an important role in the selection and use of models in theology.<sup>45</sup> He places imagination at the centre of theological method<sup>46</sup> by using it to establish a connection between the choice and use of models in theology. He suggests that the first task in studying any theologian's writing is to discover the models they are using, assess if they are effective, and 'whether they lead to any distortion of fundamental doctrines or beliefs.'<sup>47</sup> This means that any theologian's genius while working within specific doctrines<sup>48</sup> would be evidenced by their providing 'the most comprehensive, comprehensible and extensible model,'<sup>49</sup> and by that model's ability to make clear major theological themes. This part of the chapter will investigate whether McIntyre delivers in this regard with his pneumatology.

### **Methodology: good thing or bad?**

As early as 1967 he complained that 'theology seems to have become obsessed with such topics as methodology, epistemology, the nature of evidence, demonstration and interpretation.'<sup>50</sup> On that occasion he commented that theologians who felt it necessary to constantly explain the criteria they were using, were not 'writing the best kind of theology. It will be contrived and self-conscious.'<sup>51</sup> Yet on another occasion he could take the exactly opposite point of view by stating that 'to become self-consciously aware of what we are doing, of the criteria we are employing and of the arguments we are permitted to adopt, is a very sure way to a much more efficient practice of the discipline.'<sup>52</sup> This second opinion appears to be the one he tended to operate by.

He suggests that 'in art, the technology to be effective, has to be totally unobserved if the final product is to be truly aesthetic; so in theology, the artifice of the method will

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<sup>45</sup> *Faith Theology and Imagination* (Edinburgh: The Handsel Press, 1987) 147

<sup>46</sup> FTI, 148.

<sup>47</sup> FTI, 148.

<sup>48</sup> FTI, 148.

<sup>49</sup> FTI, 148.

<sup>50</sup> Unpublished lecture Westminster College Commemoration, 8 June 1967, 'Theology After the Storm,' 7.

<sup>51</sup> Unpublished Lecture 'Theology and Method,' 15.

<sup>52</sup> TAM, 4.



have to be concealed.’<sup>53</sup> However he admits that the ‘price of that concealment is that the method and the criteria may remain to the end somewhat ambiguous.’<sup>54</sup> His pneumatology offers clear indications of the method which was applied, and, again, differs from this declaration.

Heywood Thomas suggests that it may be a negative sign when disciplines become obsessed with questions of methodology, as this happens ‘only when they are in decline.’<sup>55</sup> He even considers that to speak of models in theology may have become a cliché.<sup>56</sup> However, despite the existence of such negative attitudes to clarifying how a theology has been conceived and framed, the concept proves a very fruitful aid to studying McIntyre. This is because he uses his models in a very creative way so that they become an integral part of his thought regarding Christology, soteriology, and pneumatology. The models he offers are effective, because they give his writing its character, and illuminate his material.

#### **The role of imagination in choosing theological models.**

In 1988 he explained that in the process of time, his attitude to doing theology had changed. Had he been asked thirty years previously to describe God, he would have responded ‘almost certainly.. (by giving) ... an analysis of the nature and logical status on analogy in theological thought.’<sup>57</sup> He would have tried ‘to discover how far our human imagery,’<sup>58</sup> and imagery from biblical sources, were able to be used to describe God. This would have involved the use of ‘the intricacies of analogy of inequality, proportion and proportionality, with a side glance at the logician’s interest in negative and positive analogy.’<sup>59</sup>

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<sup>53</sup> TAM, 15.

<sup>54</sup> TAM, 15.

<sup>55</sup> J. Heywood Thomas ‘Models in Theology,’ in *Theology in Scotland* (St. Andrews, St. Mary’s College, University of St. Andrews, 2003) 5.

<sup>56</sup> *ibid*, 5.

<sup>57</sup> ‘Imagining What God is Like.’ Scottish Theological Society: Honorary Presidential Address. 18<sup>th</sup> January 1988, 1.

<sup>58</sup> IWGL, 1.

<sup>59</sup> IWGL, 1.



In fact he admitted that this style of approach to theology was similar to that taken 'for the last six hundred, or even sixteen hundred years.'<sup>60</sup> But he had come to acknowledge that it was the wrong approach. This was because it equated 'imagining, and therefore imagination, with what is more properly called, imaging...the forming of images.'<sup>61</sup>

### **Justifying the role of imagination.**

In response to the question: does imagination have a role to play in pneumatology? McIntyre argues that it can, and should. He perceives the role of imagination as offering a uniting principle which should be capable of joining the 'seemingly disparate and heterogeneous phenomena'<sup>62</sup> of the revised pneumatology of the modern era, and the 'almost totally unprecedented outburst of Holy Spirit expression and activity'<sup>63</sup> of the time.

He suggests that 'grounds for such integration'<sup>64</sup> could be offered by 'the imagination, functioning through images and models,'<sup>65</sup> but was careful to make this suggestion 'tentatively.' This was because people 'acquainted with orthodox formulations'<sup>66</sup> would have found 'the very idea...(of using the imagination) ...most unfamiliar.'<sup>67</sup>

He even goes so far as to suggest that 'the charismatic movement' itself represents 'yet another demonstration of the Spirit's acting imaginatively.'<sup>68</sup> It represents 'a facet of imaginative activity which is not controlled and conditioned as some of the others were.'<sup>69</sup> On one occasion he describes the movement as containing within itself, 'a lavish richness..which cannot be contained within the tidy categories of a suburban aesthetic.'<sup>70</sup> This defies 'categorisation by any over-neat theological

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<sup>60</sup> IWGL, 1.

<sup>61</sup> IWGL, 1.

<sup>62</sup> *Faith Theology and Imagination*, 61.

<sup>63</sup> FTI, 61.

<sup>64</sup> FTI, 61.

<sup>65</sup> FTI, 61.

<sup>66</sup> FTI, 61.

<sup>67</sup> FTI, 61.

<sup>68</sup> FTI, 64.

<sup>69</sup> FTI, 64.

<sup>70</sup> FTI, 64.

pigeon-holer.’<sup>71</sup> He concludes that the event of Pentecost itself was an ‘extravagant expression of God’s imaginative creative activity in the spiritual sphere, diverse, uncoordinated, and confusing to the tidy mind.’<sup>72</sup>

He likens the work of the Holy Spirit at Pentecost to ‘God’s imagination let loose and working with all the freedom of God in the world, and in the lives, the words and actions’<sup>73</sup> of human beings. This re-inforcing of the concept of imagination in theology was a key emphasis in McIntyre’s thought. When he attaches imagination to his pneumatology it becomes a creative addition which greatly enriches his contribution to the field, and validates the relevance of his emphasis on the importance of the use of models and patterns in the theological process.

He claims that imagination plays a large role ‘in our mental life,’<sup>74</sup> in general. He aims to restore it to its proper place in theology by recognising ‘the place that it already has at the centre of our faith, and the Bible’s own thinking and teaching about God.’<sup>75</sup>

Using George MacDonald’s suggestion that imagination plays a significant role in scientific discovery by enabling the creation of hypotheses, ‘and the setting up of the experiments’<sup>76</sup> to verify them, he develops the theme by adding contributions from ‘two modern philosophers of science- Max Black and Ian Barbour.’<sup>77</sup> They both held that imagination was required ‘pre-eminently’<sup>78</sup> in ‘the whole process of model-making and archetypal construction.’<sup>79</sup>

Following this lead, McIntyre puts forward the idea that the key to achieving progress in theology is ‘an imaginative leap’ based on a theological process which as ‘intuitive and perceptive’ as ‘a first class scientist spotting an appropriate

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<sup>71</sup> FTI, 64.

<sup>72</sup> FTI, 64.

<sup>73</sup> FTI, 64.

<sup>74</sup> IWGL, 1.

<sup>75</sup> IWGL, 2.

<sup>76</sup> IWGL, 11.

<sup>77</sup> IWGL, 11.

<sup>78</sup> IWGL, 11.

<sup>79</sup> IWGL, 11.

hypothesis.’<sup>80</sup> It could be argued against this that first class theologians are as rare as first class scientists, and that more ordinary mortals need to operate within a more mundane process to stimulate their theological thought.

However he is careful to ensure that any such ‘imaginative leap’ is well rooted in reality. He explains that discovery of the right model does not come as the result ‘of ignorant guessing,’<sup>81</sup> instead it is the result of ‘a process of profound investigation of the problem in hand, of wide-ranging knowledge of all the possible options that might apply.’<sup>82</sup> Again, as will be seen in this Chapter with regard to his pneumatology, he demonstrates this himself in his theological process. ‘The quality of imaginative insight,’<sup>83</sup> is the vital ingredient that makes the difference in the whole process. Rather than being a pioneer in this matter, he admits that the use of theological models had become a notable feature ‘of twentieth century theology.’<sup>84</sup>

#### **Controls to regulate theological imagination.**

McIntyre utilises some of Kelsey’s controls to regulate theological imagination.<sup>85</sup>

(a) Any model must be ‘capable of self-consistent extension and of self-defence’<sup>86</sup> within the Church community and common life.

McIntyre, with his philosophical training and strong commitment to the Church had no difficulty in meeting this criteria.

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<sup>80</sup> Unpublished lecture ‘What is Theology?’ 4. He can cite David H. Kelsey *The Uses of Scripture in Recent Theology* (Philadelphia: Fortress Press, 1975) as agreeing with his position here. Kelsey states: ‘at the root of (any) theological position there is an *imaginative act* in which a theologian tries to catch up in a single metaphorical judgement (model) the full complexity of God’s presence in, through an over-against the activities comprising the Church’s common life, and which in turn provides the *discrimen* against which the theology criticises the Church’s current forms of speech and life.’ Quoted in Paper given to Church leaders in Scotland at Iona, June 1984. ‘One in Christ: Scripture, Authority and Tradition,’ 320, 321

<sup>81</sup> IWGL, 12.

<sup>82</sup> IWGL, 12.

<sup>83</sup> IWGL, 12.

<sup>84</sup> IWGL, 13.

<sup>85</sup> OC, 321.

<sup>86</sup> OC, 321.

(b) There is a cultural control. This is a reference to the manner by which 'the culture which the Church shares with its contemporaries controls the range and character of the theologian's imaginative choice of a model for the characterisation of God's presence with his people.' Examples given are 'modern methods of historical and textual criticism.'<sup>87</sup> McIntyre was always aware of the context and culture within which he operated, and of the rules of engagement in academia. This control could be extended to include the need to communicate relevantly to the people of the theologian's day and generation, which was always a key emphasis for McIntyre.

(c) The theologian is controlled by the tradition within which he works. Kelsey interpreted 'tradition' as including 'both ..the *activity* of handing- on the gospel, or as *that which* is handed-on.'<sup>88</sup>

McIntyre accepts this control, too.

In closing his discussion, he puts forward some mitigating circumstances which 'offset'<sup>89</sup> the subjectivity and personal choice involved in the act of imagination.

(i) Subjectivity is mitigated when the theologian is willing to undergo peer criticism. In fact, it can be argued against his view here that such peer control is of only limited protection, because those working in academia tend to work within a rather rarefied situation where certain trends, themes and emphases become *de rigueur* for a while. This means that peer review does not offer the protection afforded by external independent scrutiny.

(ii) The theologian has 'recourse to the tradition of his Church which represents many points of view other than his own, and which is the basis of his interpretation.'<sup>90</sup>

This control was effective in McIntyre's case, as he firmly respected the tradition within which he worked, despite there being certain areas of generally accepted Reformed thought with which he personally disagreed. The size of the Church of

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<sup>87</sup> OC, 321.

<sup>88</sup> OC, 321.

<sup>89</sup> OC, 321.

<sup>90</sup> OC, 321.

Scotland offers its theologians the advantage of accommodating a broad range of opinion as a denomination. This is not always the possible for theologians who operate within the tradition of smaller denominations.

(iii) Ultimately McIntyre admits that 'nevertheless, because of the personal element in this whole process, no final objective criterion or criteria for the determination of theological truth is going to emerge; and so no final seat of authority.'<sup>91</sup>

But at least with the use of the 'controls,' the wilder excesses of theological imagination can be held in check.<sup>92</sup>

### **The question of the origin and role of 'authority.'**

Another discussion of the nature of 'authority' in theology arose in a lecture delivered in 1991. On this occasion, McIntyre's approach to the issue of authority can be discerned from the manner in which he adapted the 1948 Lambeth Conference 'constellation' of authority. Originally the components of the constellation comprised: 'Scripture, Tradition, Creeds, the Ministry, the witness of the saints and the *consensus fidelium*, which is the continuing experience of the Holy Spirit through his faithful people in the Church.'<sup>93</sup> He acknowledges that he found this useful, and quotes Runcie who took the view that this kind of authority was 'dispersed rather than.. centralised,' and contained 'many elements which combine, interact and check each other.'<sup>94</sup>

McIntyre comments that he found it strange that this concept of a constellation had not been more greatly developed over the intervening years. He wished to adapt the list, because he found it incomplete and yet useful. It appeared to have been framed with the aim of distributing authority. However, it fails to include within it those who were responsible 'for exercising the distributed authority.'<sup>95</sup> He adds the various office holders in the different denominations to it and calls them: 'the

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<sup>91</sup> OC, 321.

<sup>92</sup> 'Kelsey has obviously to indicate the controls that check any undue permissiveness apparently implicit in basing the choice of a theological *discrimen* upon an imaginative act.' OC, 321.

<sup>93</sup> citing Robert Runcie *Authority in Crisis?* 43., in *James Haire Memorial Lecture: 1991 The Concept of Authority: Ecumenical Impediment or Ecumenical Opportunity?* (Dublin: The Irish School of Ecumenics, 1993) 16.

<sup>94</sup> AEIO, 16.

<sup>95</sup> AEIO, 17.

Leadership of the Church.’<sup>96</sup> He wishes to give Liturgy a role ‘since it pervades the entirety of Church life.’<sup>97</sup> Finally, he gives ‘the theologians’<sup>98</sup> a role.

Therefore the ‘constellation’ of authority which he proposes becomes : ‘Scripture, tradition, Creeds, the Ministry of Word and Sacrament, the Liturgy of the Church, the witness of the saints, the *consensus fidelium*, the theologians and the leadership of the Church.’<sup>99</sup>

### **The process of creating theology: the role of reformation and re-formation.**

He suggests that theologians contribute to theology by setting up a dialogue ‘between Scripture and Tradition’ .. ‘so that our doctrine remains always open to reformation and re-formation.’<sup>100</sup> However he adds, perhaps a little optimistically, theologians are unlikely to go ‘out of control or .. (be).. subversive of the faith of the faithful’ ‘if they are part of this dialogue, governed as it is by the other elements in the constellation of authority, and by the other relations between the members.’<sup>101</sup>

### **The role of method in framing theology.**

McIntyre explains that ‘method’ is ‘the way you present your material in treating your subject, the kinds of figures, images, and language you regard as appropriate to it, the arguments you employ to defend your statements, and the whole variety of interpretations that you bring to its understanding.’<sup>102</sup>

The ‘force, interest ..and validity’ of a specific theology lies ‘in its ability to interpret the faith to its contemporaries, and to show how such interpretation relates to the fundamental material provided by the scripture and proclamation, as well as to the tradition of the Church.’<sup>103</sup> It is intended to use this test for McIntyre’s pneumatology, in this Chapter. The imagination is used in the interpretation of the faith. Perhaps this could be better put as ‘the sanctified use of imagination.’ The

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<sup>96</sup> AEIO, 17.

<sup>97</sup> AEIO, 17.

<sup>98</sup> AEIO, 17.

<sup>99</sup> AEIO, 17.

<sup>100</sup> AEIO, 19.

<sup>101</sup> AEIO, 20.

<sup>102</sup> Unpublished Lecture ‘Theological Method,’ 4.

<sup>103</sup> WTh, 4.

Holy Spirit has a clear role in enabling a theologian to fulfil their duty of making their theology accessible to their contemporaries and validating its place within their Church's tradition.

Although McIntyre declares that he does not 'expect the theologians to be constantly explaining which criteria they are using,'<sup>104</sup> he accepts that such criteria can include extra and intra -theological norms. The external criteria which theology shares with most other intellectual disciplines include 'coherence (any proposition which does not contradict the already established system of true propositions, is itself true;<sup>105</sup>) and correspondence (a belief is true when it corresponds to an associated complex and false when it does not.)'<sup>106</sup> This correspondence may be required with scripture, or tradition, or the scriptures and canon. He suggests that tradition may operate on its own as a single criterion, and that it is possible for Scripture to operate on its own, but finds that more frequently scripture and tradition operate in tandem.<sup>107</sup> He quotes Toulmin who 'distinguishes the validity which resides in analytic arguments which observe the standards of strict analyticity (namely, conclusiveness, demonstrativeness, necessity, certainty and validity;)<sup>108</sup> and the conclusiveness which is to be found in so-called substantial arguments which are specific to special fields of study.'<sup>109</sup> Within special fields, there is a requirement for judgments to 'be backed by their "sufficiently wide and relevant experience.'<sup>110</sup> McIntyre explains that this implies that 'we can expect that the fields of the component disciplines in theology will exhibit criteria of truth relevant to those disciplines.'<sup>111</sup> It is in this area where 'theological conflict and disagreement occur.'<sup>112</sup> The reference to the relevance of 'truth' in theology makes it apparent that this form of thought pre-dates post-modern thinking. But even in the mid-twentieth century people were querying the role of truth in theology.

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<sup>104</sup> TM, 10.

<sup>105</sup> 'the mark of falsehood is the failure to cohere in the body of true propositions.' TM, 10.

<sup>106</sup> TM, 11 both of these definitions derive from Bertrand Russell.

<sup>107</sup> TM, 11.

<sup>108</sup> the other two definitions derive from Stephen Toulmin. TM, 11.

<sup>109</sup> TM, 11.

<sup>110</sup> TM, 11.

<sup>111</sup> TM, 11.

<sup>112</sup> TM, 11.



### **Philosophy of religion's contribution to the formation of theology.**

In his inaugural lecture given at Edinburgh University<sup>113</sup> in 1956, McIntyre states that: 'Philosophy of Religion is the Church's taking seriously her responsibility to understand her own methodology, and particularly her own criterion of truth and her methods of proof.'<sup>114</sup> He claims that it is the way in which the Church seeks 'to make her message relevant.'<sup>115</sup> Philosophy of Religion also asks: 'how the Church's doctrinal formulations are related to the Holy Scriptures which are the final authority.'<sup>116</sup>

### **The role of interpretation in connecting models, the Holy Spirit and imagination in theology.**

Lecture number 3 in his series on *Imagination*<sup>117</sup> aims to connect '(A) interpretation and models, on the one hand and imagination on the other,'<sup>118</sup> and '(B) interpretation and imagination on the one hand, and the Holy Spirit on the other.'<sup>119</sup> He explains 'models may take the form of analogies, metaphors, paradigms, or images.'<sup>120</sup> They represent 'the creation of the imagination applied to disharmonious or recalcitrant material.'<sup>121</sup> They 'co-ordinate such material, offer insight into their true nature, and in so doing build up an interpretation of it.'<sup>122</sup> This is how 'theology is written.'<sup>123</sup> It is important to detect the 'role of the imagination,'<sup>124</sup> which operates by working with 'the vast mass of material' requiring 'to be correlated and co-ordinated,' choosing the 'model or image which is going to yield the highest integration, and

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<sup>113</sup> see timeline, 290-292.

<sup>114</sup> 'Frontiers of Meaning.' Inaugural Lecture delivered at New College 6<sup>th</sup> November 1956. University of Edinburgh Journal. Autumn 1956, 189.

<sup>115</sup> FM, 189.

<sup>116</sup> FM, 189.

<sup>117</sup> 'Interpretation as Imagination and the Work of the Holy Spirit.'

<sup>118</sup> IAI, 1.

<sup>119</sup> IAI, 1.

<sup>120</sup> IAI, 1.

<sup>121</sup> IAI, 1.

<sup>122</sup> IAI, 1.

<sup>123</sup> IAI, 2.

<sup>124</sup> IAI, 2.

provide the basis for further theological extension.<sup>125</sup> The imagination's creativity 'in selecting a model is the key to "the whole hermeneutical process."'126

However there is 'nothing random, arbitrary or fanciful' 'in the initial choice of the model.'<sup>127</sup> Although it does not derive from selected Scriptural texts 'by inductive inference,'<sup>128</sup> imagination is involved 'when the model is applied to the subject-matter,'<sup>129</sup> which is then 'expounded in terms of it.'<sup>130</sup> The model is then extended into 'areas of theology to which it was not originally applied.'<sup>131</sup>

### **Citation of New Testament practice in defence of the use of models.**

McIntyre suggests that the New Testament offers 'a different kind of thinking' to the normal one of 'deduction from universal premises to specific conclusion by syllogistic process; and induction from particulars to general conclusion.'<sup>132</sup> The New Testament's 'third way'<sup>133</sup> offered in Jesus' teaching, concludes 'from quite particular and even unique single stories to an equally unique conclusion, what the parable is "about"'.<sup>134</sup> 'There is no deduction from universals or induction to universals. The thinking is from particular to particular.'<sup>135</sup> McIntyre comments that this 'is perhaps the most common kind of thinking that we do, using images to establish specific conclusion.'<sup>136</sup> This is also 'the form which imagination takes in our daily life, and it is at the centre of it, ..relating us to the realities of daily existence and action.'<sup>137</sup> Therefore 'interpretation is a much more loosely structured process than the logicians or the literary critics appreciate.'<sup>138</sup> 'It has the freedom of

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<sup>125</sup> IAI, 2.

<sup>126</sup> IAI, 2.

<sup>127</sup> FTI, 147.

<sup>128</sup> FTI, 147.

<sup>129</sup> FTI, 147.

<sup>130</sup> FTI, 147.

<sup>131</sup> FTI, 147.

<sup>132</sup> IAI, 4.

<sup>133</sup> IAI, 4.

<sup>134</sup> IAI, 4.

<sup>135</sup> IAI, 4.

<sup>136</sup> IAI, 4.

<sup>137</sup> IAI, 4.

<sup>138</sup> IAI, 4.

imaginative activity and it has to be judged by such standards and not by logical validity.<sup>139</sup>

**Examples of creativity** He suggests that the Holy Spirit is generally assigned a role within creation ‘acting as God’s executive,’<sup>140</sup> in Protestant theology. He considers that imagination represents ‘an essential component in creativity,’<sup>141</sup> because he agrees with MacDonald’s suggestion that imagination is ‘virtually an attribute of God.’<sup>142</sup> In addition he feels that MacDonald is correct in his emphasis that ‘our imaginative activities’ offer the strongest evidence of the reality of ‘our being made in the image of God.’<sup>143</sup> This is because humans are at their most creative when they use their imaginations.

**The Holy Spirit, interpretation and imagination.** McIntyre observes that the Holy Spirit has a ‘creative role’ ‘as the Creator Spirit.’<sup>144</sup> He develops his argument by linking closely the Holy Spirit, imagination and interpretation, in a similar manner to that offered by Augustine in his metaphor for the Trinity of ‘memory, understanding and will,’<sup>145</sup> or by Paul in his description of Christ as ‘the power of God and the wisdom of God.’<sup>146</sup> McIntyre explains that he does not consider that either Paul or Augustine intended to reduce a ‘person within the Trinity to either an attribute or an activity of God,’<sup>147</sup> by such references. McIntyre wishes to link God’s imagination and closely associate it with the Holy Spirit in a similar manner. He links the event of Pentecost with its ‘sheer variety and idiosyncrasies of divine activity’<sup>148</sup> occurring in believers, to the possibility of thinking that of the ‘Holy Spirit as God’s imagination let loose in the world.’<sup>149</sup> He adds ‘in this form he creates new ways of mission, service and worship,’<sup>150</sup> and continues, ‘in this same theme it would be no exaggeration to regard the charismatic movement as capable of

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<sup>139</sup> IAI, 4.

<sup>140</sup> IAI, 5.

<sup>141</sup> IAI, 5.

<sup>142</sup> IAI, 6.

<sup>143</sup> IAI, 6.

<sup>144</sup> IAI, 5.

<sup>145</sup> IAI, 6.

<sup>146</sup> IAI, 6.

<sup>147</sup> IAI, 6.

<sup>148</sup> IAI, 6.

<sup>149</sup> IAI, 6.

<sup>150</sup> IAI, 6.

very positive interpretation, as new creative expressions of human worship of God, and sensitivity towards God deriving from the Holy Spirit.’<sup>151</sup> Therefore in the whole area involving interpretation; ‘from exegesis to preaching, from biblical theology to dogmatics,’ he asks, ‘is it too much to suggest that the role of the Holy Spirit is creatively to inspire us with the models to interpret, and to communicate the subject matter committed to us?’<sup>152</sup>

The Holy Spirit played a similar role in theology when the person involved could request God to provide ‘the right interpretation models to gather together the ancient insights of the faith, and to make them significant and telling for our contemporaries.’<sup>153</sup> On this understanding, ‘many of the old terms’ used ‘to describe’ the Holy Spirit and ‘his coming’, such as ‘vision, insight, revelation and inspiration’ gain ‘new meaning.’<sup>154</sup> ‘We had each and all of these things’ gained ‘through fresh understanding and by imaginative creative penetration into our subject- all through the gift of the Spirit.’<sup>155</sup>

#### **Applying theory to practice: an analysis of the contents of the pneumatological Lectures.**

It is interesting to observe how early on in preparing his lectures on pneumatology that McIntyre focused on the need to discover ‘shapes,’ ‘patterns’ and ‘models’ in the field of study. Of course, he had already used a similar method in his Christology, and Soteriology, so it cannot be claimed that this approach was applied exclusively to pneumatology. What is the special contribution made by this process, and what can be learned from a comparison of the extant unpublished lecture materials with the published version of his pneumatology?<sup>156</sup>

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<sup>151</sup> IAI, 6.

<sup>152</sup> IAI, 6, 7.

<sup>153</sup> IAI, 7.

<sup>154</sup> IAI, 7.

<sup>155</sup> IAI, 7.

<sup>156</sup> *The Shape of Pneumatology* (Edinburgh: T. & T. Clark, 1997)

## **Themes and trends in the lecture texts.**

Various typewritten scripts of his lectures on the topic of the Holy Spirit<sup>157</sup> still exist among 'the McIntyre papers.' It is possible to trace the dominant themes and trends which he sets forth in these occasional papers, before he created the very clear structure in his permanent contribution in *The Shape of Pneumatology*. Inevitably there are similarities, and changes in emphasis, between the unpublished, and published works. Questions arise as to McIntyre's reasons for making such changes, as they do not necessarily demonstrate any developing deepening knowledge of the subject, but appear to have occurred as the result of conscious editorial choice. Were the changes made with a view to fitting the lectures to the interests of the likely audience on each occasion, or was it done in response to changing events within the Churches?

It is unfortunate that the unpublished lectures offer no dates, or other indications as to when, or where, they were delivered. McIntyre himself has recorded that the first occasion he delivered lectures on pneumatology to divinity students, was at Princeton Theological Seminary, in the United States of America, during a six month sabbatical there in 1978.<sup>158</sup> The second tranche of theological lectures were delivered in 1991-92, after his retirement, to students at New College, Edinburgh University. Other lectures exist, but it is not possible to discern to whom they were delivered, although some of them from their content and language, appear to have been intended for a lay, rather than for a theological audience.

## **The lectures.**

### **(a) (i)'The Holy Spirit in Greek Patristic Thought.'**

From its style, this would appear to be an early presentation of the subject, as it is full of references to philosophical terms: e.g. he refers to distinguishing 'three principles-

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<sup>157</sup> These include 'Current Debates in Theology Lecture III. The Spirit.' (3pp) ; the series 'What is the Spirit saying to the Churches? 1 Through the Scriptures.' (9pp) 'II Through the History of the Doctrine of the Church.' (8pp) 'III in the Pentecostal and charismatic movements.' (8pp) There is a well typed 'The Doctrine of the Holy Spirit.' (16pp) and a rather less well typed, possibly earlier version 'The Holy Spirit.' (19pp) finally there is a revised 'The Holy Spirit in Greek Patristic Thought.' (9pp) (see bibliography)

<sup>158</sup> see separate 'timeline' of key events in McIntyre's career which show how late it was before he came to lecture on the topic of pneumatology Appendix 290-292.

1) logical or deductive; 2) epistemological or conceptual; 3) ontological or correlative,'<sup>159</sup> which represent 'the controlling factors in Greek Patristic thought concerning the Holy Spirit.'<sup>160</sup> These form the frame around which he fits his discussion.

Other examples of technical terms are, for instance, when he refers to Athanasius not using 'a sophistical or a polemical device..when he endeavours, against the Tropici, to establish identity of essence of Spirit with Son- as if thereby, he could, by demonstrating that  $C=B$ , and since  $B=A$ , conclude that  $C=B=A$ ,'<sup>161</sup> or 'the postulation of the procession of the Holy Spirit.'<sup>162</sup>

More evidence to justify the conclusion that this is an early treatment of the subject is his reference to 'Bishop Westcott and Nicolai Berdayev,'<sup>163</sup> as authorities who were complaining of a pneumatological deficit in modern theology. When it comes to the details of McIntyre's consideration of the Greek Fathers' contribution, this is based on an analysis of the 'urgent, questions of the relation of Scripture to doctrine, and of liturgy to faith,'<sup>164</sup> and most tellingly, on a consideration 'of the extent to which metaphysical terms and principles may legitimately be employed in dogmatic definition.'<sup>165</sup> The most important of all is 'the seriousness with which Revelation is regarded when the Church, accepting her constantly renewed dogmatic responsibility, endeavours to interpret the faith afresh to herself.'<sup>166</sup>

In the course of his discussion, he uses many direct citations from the writings of Athanasius, Basil, and Gregory of Nyssa; he also refers to experts in the field such as H.B.Swete, Shapland, Prestige and Benoit Pruche. He has no hesitation in using many technical terms such as 'the Divine *energeia*,' 'the Greek Patristic *ordo cogitandi*' '*homotimos*.' In short this lecture assumes a lot of knowledge on the part

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<sup>159</sup> GPT, 2.

<sup>160</sup> GPT, 13.

<sup>161</sup> GPT, 2.

<sup>162</sup> GPT, 15,16.

<sup>163</sup> GPT, 1.

<sup>164</sup> GPT, 1.

<sup>165</sup> GPT, 1.

<sup>166</sup> GPT, 1.

of its hearers and the ability to follow a very closely argued line of thought in quite technical language.

(ii) It is interesting to compare the treatment in (i) above with another similar lecture on the same subject, **'The Holy Spirit in Greek Patristic Thought. Greek Fathers.'**<sup>167</sup>

This lecture begins by emphasising the importance of the Greek Fathers' contribution, and stressing how important it was for all later theology. He asserts that their focus on the deity of the Holy Spirit was very important in setting their agenda and then outlines his interpretation of their contribution. Again, he takes the same three 'methodological principles.'<sup>168</sup> This time he calls the first one 'the principle of logical implication,' as well as 'the logical or deductive principle.'<sup>169</sup> The difference this time is the style. All his points are carefully listed numerically: I. 1.1., 1.2. etc., up to five points, and he gives each subdivisions. He sets out five questions with regard to the first principle, and then proceeds to answer them each in turn. Again, he uses direct quotations from the different writers. He also explains that the argument which the Greek Fathers are involved in is *ad homines*. Their opponents share many of their beliefs. Such a line of argument would be useless on other occasions, in other circumstances, against different opponents, such as McIntyre's hypothetical critic who is 'totally agnostic' and atheistic.<sup>170</sup>

When he deals with the third principle, which he calls 'the analogical or correlative principle; or the principle of proportionality,'<sup>171</sup> he admits that 'there is a *prima facie* case for saying that there is incompatibility between this third principle and each of the other two.'<sup>172</sup> This is because the first argument laid much emphasis on the manner in which the unity of Divine operation 'was maintained in and through diversity of role and function'<sup>173</sup> among the persons within the Trinity. Therefore it

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<sup>167</sup> 'Week 6. ST. 2B.'

<sup>168</sup> HSp.GPT, 1.

<sup>169</sup> HSp.GPT, 1.

<sup>170</sup> HSp.GPT, 6.

<sup>171</sup> HSp.GPT, 9.

<sup>172</sup> HSp.GPT, 9.

<sup>173</sup> HSp.GPT, 9.



relied on their uniqueness, rather than of what they had in common.’<sup>174</sup> He explains that ‘at the crucial points of the argument that the unity in differentiation is possible only because the Spirit does not bear the same relation to the Son, as the Son does to the Father.’<sup>175</sup> Alternatively he can express it by stating that the first principle ‘and the argument which it sustains,’<sup>176</sup> refers to the situation where the Father, Son and Holy Spirit have a ‘single *set* of relations..in a special complexity.’<sup>177</sup> In fact ‘it is a false abstraction from that unity to break them up and then to establish comparisons between them.’<sup>178</sup>

Similarly he explains with regard to the second principle, that the relations are not inter-replaceable when salvation is brought to the sinner. The clarity of the work depends on ‘differentiation of relation.’<sup>179</sup> ‘The Spirit fulfils a function in relation to the redemption and sanctification of the human soul which would be stultified if he bore the same relation to the Son, as the Son does to the Father.’<sup>180</sup> He concludes that initially the last principle appears to be incompatible with the other two, but the Greek Fathers were aware of this incompatibility, and their opponents reminded them about it. He then examines its purpose, while admitting that he may ‘have been pressing the principle too hard.’<sup>181</sup> He claims that the principle is invaluable when engaged in discussion with those who accept Jesus’ divinity, but deny that of the Spirit. The Spirit’s deity can be defended if it can be shown that what he does stands in a similar relation to the Son, which is also a similar relation to that existing between Father and Son. This makes the Spirit’s deity defensible and justifies an apologetic third principle. Therefore ‘if it serves that purpose we should not press it unduly on dogmatic grounds.’<sup>182</sup> He can also defend the principle by maintaining that it stands within the theme of the defence of the Holy Spirit’s deity, and thus it can be accepted as being as important as the others.

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<sup>174</sup> HSp.GPT, 9.

<sup>175</sup> HSp.GPT, 9.

<sup>176</sup> HSp.GPT, 9.

<sup>177</sup> HSp.GPT, 9.

<sup>178</sup> HSp.GPT, 9.

<sup>179</sup> HSp.GPT, 10.

<sup>180</sup> HSp.GPT, 10.

<sup>181</sup> HSp.GPT, 10.

<sup>182</sup> HSp.GPT, 11.

This discussion is repeated at some length here because it is indicative of McIntyre's style and also his pragmatism. He is constantly aware of the needs of his audience and does not prolong discussion for the sake of it.

There are another two treatments of the same subject.

(iii) **'The Holy Spirit in Greek Patristic Thought'** has many similarities to the others, and yet from the lay-out and the typing represents a treatment of the subject given on another occasion. There is greater discussion of Prestige and Shapland's arguments. McIntyre comments regarding their views, that 'it is interesting that this matter of the order of thought in the Greek Fathers should be such a source of confusion for the commentators.'<sup>183</sup> He concludes by discussing the *filioque*. He admits that 'the Greek Fathers do not have a great deal to say concerning the direct relation of the Spirit to the Father, and there are not enough occurrences of statements about the direct relation to justify a simple statement that the Spirit proceeds from the Father as from the Son.'<sup>184</sup> Equally the Greek Fathers are not attracted by the opposite possibility 'that the Holy Spirit proceeds from the Father through the Son,'<sup>185</sup> because it contains incipient subordinationism. This view derived from Origen, was precisely what they were attempting to oppose. The Greek Fathers offer a strong emphasis throughout on the very special relationship which existed within the Godhead. He concludes by saying that their position was mid-way 'between saying that the Spirit proceeds from the Father and the Son, and saying that he proceeds from the Father through the Son.'<sup>186</sup> Any attempt to say that the relationship can be described 'solely in terms of "proceeding"'<sup>187</sup> oversimplifies 'a complex, or more accurately, a very rich relationship.'<sup>188</sup>

(iv) **'With special reference to Greek Patristic Thought.'** In fact this heading for the lectures is a misnomer as the material foreshadows McIntyre's treatment of the scriptural material which later appeared in *The Shape of Pneumatology*.

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<sup>183</sup> GPT, 2.

<sup>184</sup> GPT, 9.

<sup>185</sup> GPT, 9.

<sup>186</sup> GPT, 9.

<sup>187</sup> GPT, 9.

<sup>188</sup> GPT, 9.

By the time he gave this lecture pneumatology had gained momentum. 'From about a century ago until quite recently, the complaint was repeatedly made that the Christian Church lacks an adequate doctrine of the Holy Spirit.'<sup>189</sup> Now the emphasis had changed, the focus had come to be placed on the historical lack of controversy when the doctrine was being formed, and the insufficiency of attempting to use an analogy to Christology when shaping pneumatology. He notes that there have been 'internal difficulties which have operated against any facile development of the doctrine.'<sup>190</sup> These are the heterogeneity of the source material in scripture, and the difficulty in knowing whether a scriptural reference is to the Holy Spirit, or God. Here, he specifically credits the rise of the Pentecostal movement as being the motivator for his renewed treatment of the doctrine. He acknowledges that this review has compelled 'new and perhaps even corrective emphases,'<sup>191</sup> because as a phenomenon the Pentecostal and charismatic movement had grown to 'such proportions,'<sup>192</sup> and made 'spectacular advances'<sup>193</sup> so that it could not be ignored in any modern account of the Spirit.

The lecture analyses Scripture, moving from the Hebrew and Greek to the Latin terms. He deals with the textual material from both Old Testament and New. The passages from Acts are treated at length, as is the material from Paul.

#### **(b) 'Lecture: The Holy Spirit.' (19 pages)**

This lecture sets out to examine definitions and descriptions of the Holy Spirit which arose 'in the history of the doctrine,'<sup>194</sup> and aims to trace 'patterns and discern models in what has been said.' The method employed, and the less technical language<sup>195</sup> adopted in the lecture, also demonstrate his pastoral concern, because

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<sup>189</sup> WSp.Ref, 1.

<sup>190</sup> WSp.Ref, 1.

<sup>191</sup> WSp.Ref, 2.

<sup>192</sup> WSp.Ref, 2.

<sup>193</sup> WSp.Ref, 2.

<sup>194</sup> HSp, 1.

<sup>195</sup> e.g. he refers to 'the doctrine of the person of Jesus Christ' rather than 'christology,' and he spells out what is meant by technical terms such as 'hypostasis.'

he refers firstly to the 'faithful' in their 'ordinary experiences,' and only after that, to theologians, finally he refers to 'the liturgy of the Church.'<sup>196</sup>

Stating that he accepts 'all the dangers involved in apprehending the inapprehensible'<sup>197</sup> when it comes to dealing with the Holy Spirit, he admits that he has been quite unprepared for his discovery of 'the immense variety of ways in which the Holy Spirit has been spoken of and addressed.' He notes 'the extent to which these different ways are variously employed by writers of widely different persuasion, and selectively employed by the same writer at different times in his own writing.'<sup>198</sup>

He begins by focusing on 'patterns and models,'<sup>199</sup> explaining that he uses 'the word "model" to mean any specific concept or idea or image which is used in describing the Holy Spirit,'<sup>200</sup> and "'pattern" to refer to the way the model is developed by the writer in describing the Holy Spirit.'<sup>201</sup> Therefore 'a pattern, it could be said, is an extended model, or the application of a model.'<sup>202</sup> This is the 'rather formal structure,' which he uses as his 'scaffolding to support the content which' he regards 'as the substance of the doctrine.'<sup>203</sup> Because the subject is 'rich' and complex,<sup>204</sup> he suggests that he may 'wish to employ quite a system of permutations and combinations.'<sup>205</sup> In addition, he is willing to depart 'from what might have been regarded by some as the prescribed orthodox treatment of this subject'<sup>206</sup> which would be 'a division into the traditional "person and work" compartmentalism' because this 'classical prescription will miss the subtlety' of the 'accounts which in fact employ both person and work at the same time when

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<sup>196</sup> HSp, 1.

<sup>197</sup> HSp, 1.

<sup>198</sup> HSp, 1.

<sup>199</sup> HSp, 1. see diagram 1 293, for outline and overview of his analysis.

<sup>200</sup> HSp, 1.

<sup>201</sup> HSp, 1.

<sup>202</sup> HSp, 1.

<sup>203</sup> HSp, 1.

<sup>204</sup> HSp, 1.

<sup>205</sup> HSp, 1.

<sup>206</sup> HSp, 1.

speaking about the Holy Spirit.<sup>207</sup> This process most definitely represents an attempt at systematization, which is indeed what he calls it.<sup>208</sup>

1)'Definitional dynamic models' 'tell us who the Holy Spirit is (to define him)'. This is done by informing us of 'the ways in which he acts (dynamic).'<sup>209</sup> Due to the reality that 'these models' emphasise the reality that 'the Holy Spirit enters into and also sets up a variety of relations' he gives them the title 'definitional dynamic models (relational)'. He then shortens this to 'DDM' which makes this, and the following definitions, read like some sort of scientific formula.

2)The second group are definitions of the Holy Spirit which use 'the most familiar method' which offers a definition '...in terms of his (the Holy Spirit's) being a person within the Trinity.' This group, 'definitional hypostatic models' he shortens to 'DHM'.<sup>210</sup>

3)The third group arises due to 'a certain uneasiness about the previous category' and 'a desire to press for a substantival construction of the definition of the Holy Spirit.' These are 'definitional substantival models' 'DSM'.<sup>211</sup>

4)The fourth group develop pneumatology 'on the paradigm' of Christology and relate the Spirit dynamically to Jesus Christ. These are 'definitional analogical and dynamic models' DADM.<sup>212</sup>

5)These models try to 'define the Holy Spirit as an attribute of God' and are given the title 'Definitional attributive models' 'DAM'. He comments that this 'may seem like a heretical way of offering a definition'<sup>213</sup> but he intends to show that this need not be the case. In addition he suggests that 'there are precedents from other doctrines' for such an approach.<sup>214</sup>

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<sup>207</sup> HSp, 1.

<sup>208</sup> HSp, 1.

<sup>209</sup> HSp, 1.

<sup>210</sup> HSp, 1.

<sup>211</sup> HSp, 1.

<sup>212</sup> HSp, 1.

<sup>213</sup> HSp, 1.

<sup>214</sup> HSp, 1.

6)Descriptive and expository models form the sixth group which he calls ‘attributive models’. These are similar to (5) in that they emphasise ‘some attribute of God as being particularly associated with the Holy Spirit,’ yet they are different because they do not offer these as definitions. ‘AM’.<sup>215</sup>

7)Dynamic Models differ from (1) ‘in that they do not attempt definition’ but instead give ‘an account of the ways in which the Spirit operates.’ ‘DM’.<sup>216</sup>

Now he proceeds to unpack the riches which he has uncovered with all his models starting with the ‘fairly unsophisticated’ theological model ‘Definitional Dynamic Models.’<sup>217</sup> The reason for suggesting that this model is not very sophisticated is because ‘it does not employ delicate intra-trinitarian niceties.’<sup>218</sup> Yet despite this it ‘develops into patterns which are theologically accurate.’<sup>219</sup>

### **1. Relational Models.(DDM).**

This model views the Holy Spirit as ‘God himself relating himself to the specific details of human existence and natural process and world history.’ The Holy Spirit represents the contact point or, in McIntyre’s phrase, ‘the point of impact of God with some precise point of a person’s life, with an occasion in nature and with some event in history.’<sup>220</sup> This ‘impact’ ‘may be a presence with the person over some time’<sup>221</sup> ‘with natural process, and human history over a period.’<sup>222</sup> ‘In either case the crucial point is that when God relates of himself there is a specific and a particular terminus in the person, in nature and in history.’<sup>223</sup>

McIntyre compares God’s work as Creator, and Saviour with the work of the Holy Spirit. In the Holy Spirit ‘he relates himself to the intricacies of this person’s sin and salvation’<sup>224</sup> and their ‘responsibilities to God and neighbour, as well as to the detail

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<sup>215</sup> HSp, 1.

<sup>216</sup> HSp, 1.

<sup>217</sup> HSp, 1.

<sup>218</sup> HSp, 1.

<sup>219</sup> HSp, 1.

<sup>220</sup> HSp, 1.

<sup>221</sup> HSp, 1.

<sup>222</sup> HSp, 1.

<sup>223</sup> HSp, 1.

<sup>224</sup> HSp, 1.

of occurrences in this created natural order and in human history.<sup>225</sup> In his opinion, these 'two sides of God's work or interest..are distinguishable, and this model uses the distinction to its advantage.'<sup>226</sup> God is relating in a very particular way, this is 'utterly loving, utterly humbling and utterly disturbing,' and it is directed 'to every jot and tittle of each person's existence.'<sup>227</sup> The individual 'becomes aware that.. God's ultimate aim' is' their specific salvation.'<sup>228</sup> He concludes that the Holy Spirit 'is this relating by God of himself to the specific details of human and mundane existence.'<sup>229</sup>

He is careful to distinguish that 'the Holy Spirit is not said to be the relation of God to the minutiae of human, natural and historical occurrence' because 'to adopt that view would mean personalising a relationship- which is not acceptable.'<sup>230</sup> He holds to 'the distinction between entering into a relationship and the relation itself' which he calls a 'fine one' yet one which has to be retained 'since it is fundamental to this whole position.'<sup>231</sup> Entering into a relationship 'involves activity begun, sustained and repeated.' The relation itself 'is that which eventuates once the activity has taken place.'<sup>232</sup> 'The verbal form of the description preserves the dynamic character of the Holy Spirit; the nominal form containing a past passive meaning which transfers the emphasis from God (God's relating) to the result or consequence of that relating, viz. a relationship, of which he becomes only a relatum.'<sup>233</sup>

He also settles 'the question of whether the Holy Spirit is a power, a principle, an instrument or a person,'<sup>234</sup> by the use of this model. This is done by 'refusing to allow God to be separated from (his) relating to the minutiae of human life and history, and nature which is the Holy Spirit.'<sup>235</sup> It also solves the Greek Fathers' problem of 'whether the Holy Spirit is divine.' This is because 'to ask that question

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<sup>225</sup> HSp, 1.

<sup>226</sup> HSp, 1.

<sup>227</sup> HSp, 2.

<sup>228</sup> HSp, 2.

<sup>229</sup> HSp, 2.

<sup>230</sup> HSp, 2.

<sup>231</sup> HSp, 2.

<sup>232</sup> HSp, 2.

<sup>233</sup> HSp, 2.

<sup>234</sup> HSp, 2.

<sup>235</sup> HSp, 2.



in this context is in effect to ask whether God is divine.<sup>236</sup> McIntyre admits that the 'description' 'may have gone too far in the other direction in affirming overmuch the unity of God' but he considers that it leaves a 'window for looking again at what this activity of God, this relating which has been designated the Holy Spirit, might mean in terms of person and personality (as distinct from principle instrument or power) and of God's three-fold being.'<sup>237</sup>

'The Holy Spirit is God's involving himself in human volition, action, thought and feeling' as well as in 'historical process and natural events.'<sup>238</sup> God does this of 'his own free will.'<sup>239</sup> McIntyre is careful to emphasise the fact that in the Holy Spirit God is working from within a human being. 'If he nerves the human will to greater effort, he does so from within the complexity of human motivation'<sup>240</sup> 'and not as an intrusive quasi-mechanical impulse, or even as gratia infusa given to top up the human endeavour.'<sup>241</sup> On occasions when he grants insight 'and wider vision'<sup>242</sup> to the human mind he uses human thought processes. In working miracles he works within 'the fundamental principles of that order which he has himself created'<sup>243</sup> rather than breaking in to 'an order which forms a totally enclosed system' thus 'breaking the laws that hold therein.'<sup>244</sup> McIntyre comments 'It is this dynamic implicating by God of himself in ordinary human existence, in the veriest details of thinking, feeling and willing, in situations which we would be tempted to dismiss at a first regard as beyond the interest of Almighty God that is intended by the Holy Spirit.'<sup>245</sup> Now he admits that this definition has laid itself 'vulnerable to attack in ways which the first was not.' However he maintains that this second definition within DDM 'is more exactly a development of the first, than an alternative to it.'<sup>246</sup> 'It is an attempt to show how God relates himself to the specific, by indicating that

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<sup>236</sup> HSp, 2.

<sup>237</sup> HSp, 2.

<sup>238</sup> HSp, 2.

<sup>239</sup> HSp, 2.

<sup>240</sup> HSp, 3.

<sup>241</sup> HSp, 3.

<sup>242</sup> HSp, 3.

<sup>243</sup> HSp, 3.

<sup>244</sup> HSp, 3.

<sup>245</sup> HSp, 3.

<sup>246</sup> HSp, 3.

he does not remain external to that to which he is related, but becomes internally related to it.<sup>247</sup>

‘God alters, you might want to say recreates, any situation to which he relates himself’<sup>248</sup> by becoming involved in it. McIntyre admits that there are ‘no empirically observable characteristics by which his dynamic presence might be detected’<sup>249</sup> especially to the unbeliever.<sup>250</sup>

McIntyre suggests that the next form ‘could be called a strong form of the second one. ‘It states that the Holy Spirit is God identifying himself with the human thoughts, feelings and actions, the natural occasions referred to above.’<sup>251</sup> Identification ‘is a process of self-exteriorisation in which the agent projects himself into the situation or condition of another person or other persons.’

With regard to the concept whereby ‘the Holy Spirit is God relating his people with one another in fellowship or communion,’<sup>252</sup> McIntyre considers that this represents an adaptation of the Greek Fathers’ idea ‘that the Holy Spirit is the place of sanctification.’<sup>253</sup> This becomes ‘the Holy Spirit is the place of God’s uniting his people in fellowship with one another.’<sup>254</sup> In passing he comments on 2 Corinthians 13:14 and the ‘classical description: “the communion of the Holy Spirit.”’<sup>255</sup> He suggests that the phrase has ‘quite a few things to say concerning the pattern that develops out of this model.’<sup>256</sup> The phrase ‘may mean communion with the Holy Spirit’ which is not the nuance he is seeking here.<sup>257</sup> He is actively seeking a ‘notion of communityness.’<sup>258</sup> Another possible meaning is “that communion which is the Holy Spirit,” i.e. ‘the people in Corinth are held together in the Holy Spirit who is the

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<sup>247</sup> HSp, 3.

<sup>248</sup> HSp, 3.

<sup>249</sup> HSp, 3.

<sup>250</sup> HSp, 3.

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<sup>252</sup> HSp, 3.

<sup>253</sup> HSp, 3.

<sup>254</sup> HSp, 3.

<sup>255</sup> HSp, 3.

<sup>256</sup> HSp, 3.

<sup>257</sup> HSp, 3.

<sup>258</sup> HSp, 3.

fellowship which they enjoy.<sup>259</sup> Thirdly it 'may mean that communion which the Holy Spirit has created, which is bestowed upon the people of God, and which constitutes them the people of God.'<sup>260</sup> He does not wish to advance any one of these in preference to the others, 'for each severally and all together, say what this particular model wishes to say about the Holy Spirit.'<sup>261</sup> By using 'vertical and horizontal images' McIntyre suggests that 'in this model the Holy Spirit is presented as God himself uniting his people in communion with one another (horizontally) in and through his uniting them with himself and as a group (vertically).'<sup>262</sup> Such a 'model can be expanded into many patterns'<sup>263</sup> e.g. as Paul did to deny any 'revival..(of) old separations between Jews and Gentiles,'<sup>264</sup> to offer a 'message of hope' which 'the Christian Gospel speaks' to a world where 'class, racial, ethnic and all social barriers are broken down' by the sheer 'power of the Holy Spirit.'<sup>265</sup> He also views it as being able to be related within the Church 'of the relationship of the Holy Spirit to the institution, through Sacraments, ministry, preaching and so on.'<sup>266</sup> In this connection the Holy Spirit 'can be seen as the condition of existence of the institution, the means to its continuance and the ultimate goal of its existence.'<sup>267</sup>

In this model 'the Holy Spirit is God himself preparing us for relationship with himself, introducing us into it and sustaining us within it.'<sup>268</sup> Rather than following Barth's idea of 'God from beneath meeting God from above'<sup>269</sup> (although McIntyre admits that 'it clearly owes something to that conception,')<sup>270</sup> McIntyre prefers to find 'the roots of this model' in Paul's phrase which Donald Baillie emphasised so much 'I yet not I but the grace of God in me.'<sup>271</sup> The enabling of the Holy Spirit makes possible 'the response of the human heart to God, even the thanksgiving of the

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<sup>259</sup> HSp, 3.

<sup>260</sup> HSp, 3.

<sup>261</sup> HSp, 3.

<sup>262</sup> HSp, 4.

<sup>263</sup> HSp, 4.

<sup>264</sup> HSp, 4.

<sup>265</sup> HSp, 4.

<sup>266</sup> HSp, 4.

<sup>267</sup> HSp, 4.

<sup>268</sup> HSp, 4.

<sup>269</sup> HSp, 4.

<sup>270</sup> HSp, 4.

<sup>271</sup> HSp, 4. in D.M. Baillie's *God was in Christ*.

whole community of God in response to his loving kindness, the continuing discipleship of believers.<sup>272</sup> He comments that this touches upon 'the relation of grace to the Holy Spirit'<sup>273</sup> a matter of terminology and theology which he has 'never seen' resolved 'satisfactorily',<sup>274</sup> especially in these instances just cited. While 'the concept of the grace of God'<sup>275</sup> obviously applies to most of these situations 'on the whole' McIntyre prefers 'to use the concept of the Holy Spirit wherever possible and to use the concept of grace' for the ones 'which are not easily translatable into descriptions in terms of the Holy Spirit.'<sup>276</sup> He raises the question of predestination and asks 'if we are saying that the response of the human heart to God's goodness and love is initiated and sustained by the Holy Spirit,' does that mean that it is necessary to aver 'that those who do not so respond are not endowed with the Holy Spirit?'<sup>277</sup> If so, he asks if we are 'prepared to accept the consequential logical pattern which spins out from that acceptance, namely, that God has elected some to respond and withheld the Holy Spirit from those who in the event do not respond.'<sup>278</sup> He wishes to ask that if such logic is unacceptable, then an alternative is to suggest that the Holy Spirit is given to both those who respond and those who do not and that 'at some point some' do not respond.<sup>279</sup> He admits that this involves stating 'that it is necessary to have the Holy Spirit in order not to accept the gift of God's love'<sup>280</sup> and in either case 'there are theological problems' as equally, 'there is a great deal of truth in what is said.'<sup>281</sup>

The final model which he finds within this group he admits that he has not 'seen anywhere but ..(it).. follows on the others and has a great deal of contemporary relevance.'<sup>282</sup>

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<sup>272</sup> HSp, 4.

<sup>273</sup> HSp, 4.

<sup>274</sup> HSp, 4.

<sup>275</sup> HSp, 4.

<sup>276</sup> HSp, 4.

<sup>277</sup> HSp, 4.

<sup>278</sup> HSp, 4.

<sup>279</sup> HSp, 4.

<sup>280</sup> HSp, 4.

<sup>281</sup> HSp, 4.

<sup>282</sup> HSp, 4.

This is an ecological model. In McIntyre's interpretation, it is 'the Holy Spirit is God the Creator setting us in a right and responsible relation to the animal and natural order.'<sup>283</sup> He observes that while 'most accounts of the Holy Spirit give full consideration to the importance of believers being in relation not only with God but also with their neighbours'<sup>284</sup> no account seems to be taken at all of 'the relation of mankind to the whole world in which God has set them, the world of animals, flora and fauna, mineral mountain plain river lake ocean rain cloud sunshine and air.'<sup>285</sup> The apparent lack of such an emphasis in previous generations gives strength to the thought that it represents a 'quite special insight of our generation.. normally confined to the discipline of Christian Ethics and the doctrine of stewardship.'<sup>286</sup> McIntyre acknowledges that there 'may well be' a relation to pneumatology in that the Holy Spirit is involved 'sensitising his people to their place within the natural world which is composed of fellow creatures,'<sup>287</sup> so that they become enlightened 'to make good the ravages of past generations,'<sup>288</sup> and restrain them 'from their own forms of destruction and pollution.'<sup>289</sup> Rather than the 'now hoary and perhaps a little unfair' laying of 'the blame at the door of the Calvinistic doctrine of the dominium given by God (over all the other creatures of the world) to mankind at the beginning of creation, or of the command to populate the whole earth,'<sup>290</sup> he suggests two reasons for theology's previous failure 'to relate the Holy Spirit to (human) awareness of nature as a sphere of responsibility.'<sup>291</sup> These are the tendency to make a 'close connection between the Holy Spirit and Christ,' which has been a feature of pneumatology for a long time and he considers, 'on the whole has tended to tie the Holy Spirit to the work of fulfilling the purpose of salvation in human personal terms, and not also in terms of the natural order as a whole.'<sup>292</sup> The second reason 'complements' the first. It refers to the *filioque* whereby the Western Church 'has always affirmed..the procession of the Holy Spirit from the Father and

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<sup>283</sup> HSp, 4.

<sup>284</sup> HSp, 4.

<sup>285</sup> HSp, 4.

<sup>286</sup> HSp, 4.

<sup>287</sup> HSP, 4.

<sup>288</sup> HSp, 4.

<sup>289</sup> HSp, 4.

<sup>290</sup> HSp, 4.

<sup>291</sup> HSp, 4.

<sup>292</sup> HSp, 4.

the Son,<sup>293</sup> yet 'it has tended to take up a very Greek patristic view of the procession..relating the Holy Spirit to the Son, and through the Son to the Father.'<sup>294</sup> He comments that 'in fact, this latter extension was rarely explicitly made.'<sup>295</sup> In addition, and far 'more serious is that the procession from the Father was adopted largely as a device, however laudable,' in order to establish the deity of the Holy Spirit. 'Other implications of this doctrine were never followed up'<sup>296</sup> especially that relating to ecology. He concludes 'the Holy Spirit has responsibilities to God the Creator as well as to God the Redeemer, and when that connection is forgotten we arrive at the kind of destruction which our generation is at last beginning to combat.'<sup>297</sup>

Finally McIntyre notes 'a further description of the Holy Spirit,'<sup>298</sup> which the relational model 'induces and is not frequently noted.'<sup>299</sup> Within the notion that 'the Holy Spirit is God's relating himself to the detail of human, historical and natural existence,'<sup>300</sup> and 'God's involving himself in and identifying himself with human thought and feeling and will,'<sup>301</sup> he wishes to 'affirm that he is also the means by which the categories of Personality and Spirit are made applicable to God.'<sup>302</sup> With regard to personality being applied to God, he comments that this was 'regarded as heresy, the heresy of unitarianism.'<sup>303</sup> With the rise in the twentieth century of the 'wide popularity of the I-Thou metaphysic, and the construction of so much theology into personalised terms..there has been a wide acceptance of the category of personality to God.' He suggests that personality needs defined boundaries and 'God is for every self that omni-present personality.'<sup>304</sup> 'The boundaries at which we meet other human selves are broken lines of division ..fractured by our own excesses and

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<sup>293</sup> HSp, 5.

<sup>294</sup> HSp, 5.

<sup>295</sup> HSp, 5.

<sup>296</sup> HSp, 5

<sup>297</sup> HSp, 5.

<sup>298</sup> HSp, 5.

<sup>299</sup> HSp, 5.

<sup>300</sup> HSp, 5.

<sup>301</sup> HSp, 5.

<sup>302</sup> HSp, 5.

<sup>303</sup> HSp, 5.

<sup>304</sup> HSp, 5.

by our inordinate demands of one another.<sup>305</sup> Selfishness also has its influence. But the boundaries with God 'are unbroken and they extend from time into eternity.'<sup>306</sup> These are the terms of McIntyre's description of the Holy Spirit, 'God relating himself to the detail of the lives of men and women, making his offers and presenting his demands and challenge.'<sup>307</sup> And this is how he arrives at his 'initial statement, that the Holy Spirit is the means whereby the category of personality is made applicable to God.'<sup>308</sup>

However in defining 'personality in terms of the limitations and boundaries which self sets for self'<sup>309</sup> then 'Spirit' becomes defined 'in terms of the self's ability to transcend such boundaries and limitations-to transcend and not to obliterate or to deny them.'<sup>310</sup> Spiritual reality can have a "'togetherness" that is impossible for material reality.'<sup>311</sup> Paradoxically this involves 'spatial metaphors,' and yet 'it is the antithesis of everything that is spatial and exclusive.'<sup>312</sup> He speaks of the Holy Spirit 'as God involving himself in and identifying himself with, the eccentricity and idiosyncrasy of every person's life.'<sup>313</sup> Therefore he sees the Holy Spirit as 'the means whereby God is named Supreme Spirit, the One who alone can overtop the barriers that the self constructs to keep even those who love that self at bay, and shares in the anxieties, the fears the hopes, the dreams of that self as no other can.'<sup>314</sup>

Classical theology has debated 'the relation of God the Spirit to God the Holy Spirit' with a suggestion 'that in the Old Testament we meet God the Spirit, and in the New Testament after Christ has come, we receive the Holy Spirit.'<sup>315</sup> Another suggestion has been 'that God the Spirit fulfils a role in relation to creation and the creatures, whereas the Holy Spirit performs a redemptive role in bringing men and women to

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<sup>305</sup> HSp, 5.

<sup>306</sup> HSp, 5.

<sup>307</sup> HSp, 5.

<sup>308</sup> HSp, 5.

<sup>309</sup> HSp, 5.

<sup>310</sup> HSp, 5.

<sup>311</sup> HSp, 5.

<sup>312</sup> HSp, 5.

<sup>313</sup> HSp, 5.

<sup>314</sup> HSp, 5.

<sup>315</sup> HSp, 5.



Christ.’<sup>316</sup> From an exegetical perspective McIntyre finds ‘great difficulty in sustaining any completely scriptural basis for the distinction.’<sup>317</sup> Instead he suggests ‘that the distinction between God the Spirit, and God the Holy Spirit may be explained in terms of the way in which the Holy Spirit constitutes the means whereby God is affirmed to be Spirit.’<sup>318</sup>

He wishes to refer to God as ‘spirit’.

## **2.The Trinitarian Model.**

This model ‘presupposes the account of the doctrine of the Trinity.’<sup>319</sup> Chapter 4 will discuss the contribution to pneumatology derived from the doctrine of the Trinity.

## **3.The Doctrine of the Holy Spirit.**

In this lecture he offers six reasons why there should be a pneumatological deficit in the church, admitting that ‘perhaps most’ of these ‘would continue.’<sup>320</sup> He also aims to respond to ‘theological points’ being made by those in the pentecostal movement, as he considers that ‘these descriptions are sufficiently straightforward and scripture related’ to be related to ‘the classical statements made in the doctrine.’<sup>321</sup> The bulk of the lecture focuses on the definitions and models of the many ways ‘in which the Holy Spirit has been defined and described’ over the course of time in the hope that he may discern ‘patterns’ and ‘models.’

### **McIntyre’s interpretation of the reasons for the existence of a pneumatological deficit.**

(i)It arises due to the historical lack of debate within pneumatology compared to Christology during the development of the doctrine.<sup>322</sup> He returns regularly to this as a reason in his discussion because he appears to place a great emphasis on the

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<sup>316</sup> HSp, 5.

<sup>317</sup> HSp, 5.

<sup>318</sup> HSp, 5.

<sup>319</sup> HSp, 6.

<sup>320</sup> DHSp, 2.

<sup>321</sup> DHSp, 2.

<sup>322</sup> DHSp, 1.

helpfulness of healthy debate in contributing to sound doctrine.<sup>323</sup> He comments: 'The disagreements on the Holy Spirit were modest, even though at times quite bitter.'<sup>324</sup> As a result, the boundaries of pneumatology, even today, are obscure and fluid.

(ii) Pneumatology had tended to follow 'in the mould of Christology.'<sup>325</sup> This began with Athanasius.<sup>326</sup> This trend hindered 'the emergence of the specifically pneumatic character'<sup>327</sup> of doctrine regarding the Holy Spirit. He doubts whether it is appropriate to treat the doctrine 'as if the Holy Spirit were a further incarnation.'<sup>328</sup>

(iii) Unlike Christology which became the subject of renewed controversy in the nineteenth century, pneumatology continued to be overlooked.

(iv) The variety and heterogeneity of the scriptural basis available in pneumatology have operated as two 'internal difficulties' 'against any facile development of the doctrine.'<sup>329</sup>

(v) Within pneumatology there is the difficulty of deciding whether 'a particular biblical reference applies to God, or the Holy Spirit.'<sup>330</sup> Sometimes it is not clear whether 'the spirit of God' is intended as 'a periphrasis for God and Jesus,' or if the Holy Spirit is intended.<sup>331</sup> He concludes that 'it is almost inevitable that such references as these will be allocated to the one or the other on external grounds of definition of the work of the Holy Spirit.'<sup>332</sup>

(vi) He continues to regard the Greek Fathers as the theologians who were the major contributors in defining the future direction of the doctrine. Augustine, Aquinas and the Reformers, later contributions added little to the 'content of the doctrine.'<sup>333</sup> He

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<sup>323</sup> DHSp, 1.

<sup>324</sup> DHSp, 1.

<sup>325</sup> DHSp, 1.

<sup>326</sup> DHSp, 1.

<sup>327</sup> DHSp, 1.

<sup>328</sup> DHSp, 1.

<sup>329</sup> DHSp, 1.

<sup>330</sup> DHSp, 2.

<sup>331</sup> DHSp, 2.

<sup>332</sup> DHSp, 2.

<sup>333</sup> DHSp, 2.

considers that Barth failed to make a similar contribution to pneumatology that he had made to christology.<sup>334</sup>

4. In the three part lecture series *What is the Spirit saying to the Churches?*<sup>335</sup> he openly admits the origins of his interest in Pneumatology. At that time he explained that he had felt it necessary to reply to the ‘situation of monumental dimensions’<sup>336</sup> which faced the mainline churches. This was the fact that the Pentecostal and charismatic movements were flourishing in contrast to the more static state of the other denominations. He emphasises 1960 as being a key date when there arose the need ‘to re-activate the radical examination of the Holy Spirit.’<sup>337</sup> The arrival of these movements had offered a compelling reason to take a fresh look ‘at the biblical basis of the doctrine, and at the classical history and statements of the doctrine.’<sup>338</sup> Those movements represented ‘a phenomenon of such proportions that it is impossible to speak of the Holy Spirit today and to ignore (their) relevance to the classical formulations of the doctrine.’<sup>339</sup> ‘These movements are challenging the churches to look again at all they do and say across the whole spectrum of their worship, preaching and activity.’<sup>340</sup>

These comments in this lecture series demonstrate how far the mainline denominations felt challenged and, indeed, threatened by the movements of the Spirit of the time.

So this ‘new awareness of the Spirit’ caused him to review the Scriptural teaching regarding the Holy Spirit.<sup>341</sup> His attention was drawn to the ‘wonderful richness’ of this teaching rather than its ‘complexity.’ He considered that ‘some of this richness we have lost, and have to rediscover. Some of it we have to try to understand afresh, having consistently ignored it for decades.’<sup>342</sup>

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<sup>334</sup> DHSp, 2.

<sup>335</sup> Undated, unpublished, part of the McIntyre Collection in New College library.

<sup>336</sup> WSpCh, I ‘Through the Scriptures’ 2.

<sup>337</sup> WSpCh, I TTS. 1.

<sup>338</sup> WSpCh, I TTS. 2.

<sup>339</sup> WSpCh, I TTS. 2.

<sup>340</sup> WSpCh, I TTS. 2.

<sup>341</sup> WSpCh, I TTS. 2.

<sup>342</sup> WSpCh, I TTS. 2.

In his overview of the history of pneumatology,<sup>343</sup> he found four tendencies to be at work. These are: i) 'a continuing process of selectivity,' ii) 'a loss of vision of the involvement of the Holy Spirit with the entire totality of the Christian's existence,' (iii) 'a progressive intellectualising of the approach to the Holy Spirit' which filtered through 'the niceties and sophistications of theological finesse,' (iv) 'the christologising or the christocentricising of the doctrine of the Holy Spirit.'<sup>344</sup>

The lucid, painstaking and logical approach evident in these lectures on the Holy Spirit hides many hours of wrestling with material, taken from all the many and varied writings in pneumatology, which does not easily fit into models or patterns. McIntyre reached his understanding and analysis of models and patterns at the end of the process of his creating his own *Shape of Pneumatology* which these earlier analyses adumbrated.

### **c. The published contribution. *The Shape of Pneumatology*.**

In this case, unlike *The Shape of Christology*, which was also the result of reworked lectures, McIntyre was under no obligation to publish within a set deadline. *The Shape of Pneumatology* would appear to represent a labour of love delayed and hindered by ill health, yet motivated by a felt need to contribute to an important subject for the Church's spiritual health.

**The contents.** The book summarises many of McIntyre's previous thoughts regarding the charismatic movement.<sup>345</sup> It also represents his final thoughts on the subject of pneumatology. However, it would seem that even this book, which aims to set out an orderly account for publishing, retains the 'heterogeneity',<sup>346</sup> which he finds inherent in the subject, and does not develop a specific theological thesis. His chapters comprise his thoughts regarding the various 'patterns' offered by others.<sup>347</sup> He has as a major focus the doctrine of the Trinity, as he considers this to be central to any proper pneumatology and 'the source of immense richness

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<sup>343</sup> WSpCh, II THDSp.

<sup>344</sup> WSpCh, II THDSp.

<sup>345</sup> references to the Holy Spirit are scattered throughout the McIntyre Papers stored at New College library, being found in lecture series, sermons, and talks.

<sup>346</sup> *The Shape of Pneumatology*, 20.

<sup>347</sup> SP, Chapter 2, *The Shape: A Sketch*.

and variety of expression.<sup>348</sup> He also offers a discussion of ‘the highly significant Pentecostalist, neo-Pentecostalist and charismatic movements.’<sup>349</sup> He seeks ‘to provide a placing for the variety of views of the Holy Spirit..which have arisen in the history of the Church, and have been rather prolific in the twentieth century.’<sup>350</sup>

**His aim in writing the work.** Despite his awareness of a ‘deficiency of experience of the Spirit’<sup>351</sup> in the worship of his own denomination at the time, his stated aim in writing the book is to prove that the Church of his day had not ‘betrayed’ the emphases of the New Testament Church. These were seen specifically to have regard to the influence of the Holy Spirit in her life.<sup>352</sup> His desire is to defend the modern Church against her gainsayers by suggesting that: (i) ‘positions, ideas and values inherent in the origin of the Church, had been taken further, rather than being abrogated or denied.’<sup>353</sup> (ii) There was ‘no easy answer’ to the question of ‘whether the Holy Spirit can be said to play as central and as important a part in the life of the Church and of individual Christians today as He palpably did in New Testament times,’<sup>354</sup> because the subject matter of pneumatology is ‘heterogeneous.’<sup>355</sup> He again points to the ‘heterogeneity in the biblical material’ which ‘appears in the immense variety of patterns which draw upon it.’<sup>356</sup>

He readily admits that ‘not many contemporary churches exhibit’ ‘the expectation of possession by the Spirit and the empowering to do his will, which the New Testament so often requires of the individual.’<sup>357</sup> He suggests that ‘the real problem is how the Spirit can be the life-giver, the power of our own congregations and – hardest of all- the sanctifier of our own lives.’<sup>358</sup> This restricts the focus of the debate *vis a vis* the charismatic challenge to the experiential and emotional level. He fails

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<sup>348</sup> SP, 24.

<sup>349</sup> SP, 26.

<sup>350</sup> SP, 22.

<sup>351</sup> SP, 219.

<sup>352</sup> SP, Chapter 1 *Betrayal? What Betrayal? The process of self-assessment*, Chapter 9 *Conclusions*.

<sup>353</sup> SP, 235.

<sup>354</sup> SP, 235.

<sup>355</sup> SP, 235.

<sup>356</sup> SP, 23.

<sup>357</sup> SP, Chapter 8 *The Church, the Spirit and the Polarities*, 219.

<sup>358</sup> SP, 219.

to address the underlying very different *theological* emphases in the respective traditions.<sup>359</sup>

**Expert witness.** Evidence from experts such as Poloma suggests that, to a certain extent, this position can be defended. She explains that: ‘the Pentecostal worldview is experientially centred, with followers in a dynamic and personal relationship with a Deity who is both immanent and transcendent.’<sup>360</sup> It ‘tends to be “transrational,” professing that knowledge is “not limited to realms of reason and sensory experience.”’<sup>361</sup> ‘Pentecostal Christians also tend to be anti-creedal, believing that “knowing” comes from a right relationship with God rather than through reason or even through the five senses.’<sup>362</sup> ‘Theirs is a God who can, and often does, defy the laws of nature with the miraculous and unexplainable.’<sup>363</sup> ‘Without doubt the Bible holds an important place in their worldview, but for many it is a kind of catalyst and litmus test for the authenticity of personal and corporate experience, rather than a manual of rigid doctrine and practices.’<sup>364</sup> ‘The Pentecostal charismatic movement..is more about a distinct spirituality rather than about religion. Members share a common transcendent worldview rather than particular doctrines, defined ritual practices, or denominational involvement.’<sup>365</sup>

However now there are theologians within these movements who write at an academic level in order to provide theological grounds for taking charismatic and Pentecostal positions. Poloma differentiates charismatic from Pentecostal as follows. ‘Those who self-identify as “Charismatic” are more likely to be open to a wider range of paranormal experiences (including prophecy, miracles, healing, and physical manifestations of an altered state of consciousness) as signs of Spirit baptism, while most Pentecostals tend to place a doctrinal emphasis of the gift of

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<sup>359</sup> SP, 228.

<sup>360</sup> Margaret Poloma ‘The Future of American Pentecostal Identity’ in Michael Welker (ed.) *The Work of the Spirit Pneumatology and Pentecostalism*. (Grand Rapids, MI: Eerdmans, 2006) 154.

<sup>361</sup> Margaret Poloma, quoting J. Johns ‘Yielding to the Spirit: The Dynamics of a Pentecostal Model of Praxis,’ in M. Dempster, B. Klaus, and D. Petersen (eds.) *The Globalization of Pentecostalism* (Carlisle, Calif.: Paternoster Publishing, 1999) 75.

<sup>362</sup> Margaret Poloma *The Future of American Pentecostal Identity* in Michael Welker (ed.) *The Work of the Spirit Pneumatology and Pentecostalism* (Grand Rapids, MI: Eerdmans, 2006.)154.

<sup>363</sup> MP, 154.

<sup>364</sup> MP, 154.

<sup>365</sup> MP, 155.

tongues (as does the Assemblies of God).’ ‘Members share a common transcendent worldview rather than particular doctrines, defined ritual practices, or denominational involvement. This world view is a curious blend of pre-modern miracles, modern technology, and post-modern mysticism in which the natural blends with the supernatural.’<sup>366</sup>

### **The provenance of McIntyre’s pneumatology.**

#### **Overview:**

#### **Authorities McIntyre relied on.**

In *The Shape of Pneumatology* McIntyre bases his contribution on the authority of Scripture; and on authority derived from the understanding of such theologians as the Greek Fathers, Augustine, and Calvin; which underlie the pneumatological tradition of the Reformed Church. In addition, he develops his argument by interaction, *inter alia*, with writings by contemporaries such as Hendrikus Berkhof,<sup>367</sup> George Hendry,<sup>368</sup> and John V. Taylor.<sup>369</sup>

#### **Limitations which affect his contribution.**

**(i)Time.** As an academic at Edinburgh University he had limited time available for research and writing. This was partly due to his extensive administrative responsibilities within the University when he was simultaneously active in academia,<sup>370</sup>

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<sup>366</sup> MP, 155.

<sup>367</sup> *The Doctrine of the Holy Spirit* The Annie Kinkead Warfield Lectures 1963-64 (London: The Epworth Press, 1965)

<sup>368</sup> *The Holy Spirit in Christian Theology* revised and enlarged edition (London: SCM Press Ltd., 1965)

<sup>369</sup> *The Go-Between God* (London: SCM Press, 1972)

<sup>370</sup> tellingly his colleague Thomas Torrance was avowedly unwilling to give up the time for this because he considered himself to be ‘a scholar and teacher, not an administrator.’ Alister E. McGrath *T. F. Torrance, an Intellectual Biography* (Edinburgh: T. & T. Clark, 1999) 104. McGrath refers to a former Principal, John Baillie’s reply when asked how many committees he was on ‘87’! *ibid.* 104. ‘Torrance, who cordially disliked committee work’ refused to become Principal *ibid.* 104 and so the post fell to McIntyre. (See timeline, 290-292.) At that time McIntyre was still Warden of Pollok Halls of Residence. Later he served as acting Principal and Vice Chancellor of Edinburgh University.



(i) **Health.** In later life, he experienced poor health,<sup>371</sup> while compiling and writing up the book.

It can be debated how far such restrictions have impinged on the time he had available for research and reading, and to his lecture preparation. It would appear that there was a definite influence when it came to the finalising and editing of those lectures into the book, because he discovered that he had left himself with rather limited source materials from which to work.<sup>372</sup> However, despite any apparent limitations, he has still managed to rise above any shortcomings through the exercise of his unstinted creativity, and the fact that he is a deeply thoughtful writer who fully absorbs his material, and takes much care in arriving at his conclusions. This means that *The Shape of Pneumatology* retains a freshness and validity, which is lacking in works such as Heron's<sup>373</sup> or Ferguson's.<sup>374</sup> It continues to offer a contribution from within a Presbyterian viewpoint to the ongoing debate regarding the Holy Spirit.

**The road not travelled. Source materials not used.** Had he chosen, he would have found that he could have drawn on a far wider range of theological material from within a Protestant and Reformed perspective regarding the Holy Spirit.

For instance, he could have consulted the comprehensive writings of the English Puritan John Owen in several volumes,<sup>375</sup> and the Dutch theologians Bavinck,<sup>376</sup> and Kuyper.<sup>377</sup> There are also older Scottish contributors such as Buchanan<sup>378</sup> and Smeaton.<sup>379</sup> McIntyre often referred to the influence of the Creeds and Confessions of the Church in helping to interpret Scripture in theology, yet interestingly, in his pneumatology does not refer directly to any Creed, or the Scots Confession, or the

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<sup>371</sup> John McIntyre *The Shape of Pneumatology* (Edinburgh: T. & T. Clark, 1997) *Preface*. He refers to his wife's support, 'particularly in these latter years of ill-health which made the preparation of this *'Shape'* somewhat more protracted than that of its two earlier companions.' viii.

<sup>372</sup> he does not provide a detailed bibliography of sources offering merely a three page 'Index of names and subjects.'

<sup>373</sup> Alasdair I.C. Heron *The Holy Spirit* (Philadelphia: Westminster Press, 1983)

<sup>374</sup> Sinclair B. Ferguson *The Holy Spirit* (Downers Grove, Illinois: InterVarsity Press, 1996)

<sup>375</sup> John Owen *The Works* (ed. William H. Goold) Vols. II, III & IV.

<sup>376</sup> Herman Bavinck *Reformed Dogmatics*

<sup>377</sup> Abraham Kuyper *The Work of the Holy Spirit* (New York: Funk & Wagnalls, 1900)

<sup>378</sup> George Buchanan *The Office and Work of the Holy Spirit* (Edinburgh: The Banner of Truth Trust)

<sup>379</sup> George Smeaton *The Doctrine of the Holy Spirit* (Edinburgh: The Banner of Truth Trust, taken from the 1889 edition, 1974)

Westminster Confession. Nor does he appear to have referred to the *Report of the Panel on Doctrine* to the General Assembly of the Church of Scotland in 1974, of which he must have been aware.<sup>380</sup>

Arguably any, and all of these could have contributed positively to enhancing his perspective on the Holy Spirit.

### **The root of the problem.**

In his farewell contribution to St. Andrew's College, Sydney<sup>381</sup> (before leaving to begin his thirty years tenure as Professor of Divinity at Edinburgh University) McIntyre avers that: 'given the right question, the right answer follows in due course; beginning with the wrong question, we find ourselves cut off, as by a complete barrier, from the truth.'<sup>382</sup>

The difficulty in discussing the issue of the Reformed contribution to Pneumatology, has been that all too often the 'wrong question' has been taken as the starting point for discussion. This is because when seeking to define the key issues at stake between Reformed Presbyterian; and charismatic and Pentecostal believers, the focus has often been skewed towards *experience* of the Spirit (specifically tongues), not *theology* regarding the Holy Spirit, and, specifically, the theology underlying the Pentecostal and charismatic viewpoint.

This focus may well have arisen because 'speaking in tongues', prophecy, etc. were phenomena requiring to be investigated and responded to due to their appearance within in the mainline denominations. But the result has been to cause the debate to take place on terms acceptable to the charismatics and Pentecostals,' and almost appears to take their presuppositions as read.

McIntyre falls into the same trap when he addresses the charismatic challenge within the Church of Scotland. However, it can be claimed that in many other ways his

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<sup>380</sup> *The Report of the Panel on Doctrine's* 'The Charismatic Movement within the Church of Scotland', 1974.

<sup>381</sup> John McIntyre 'All Questions to be attempted' A discussion of some problems facing the modern University.' *The Gazette*, University of Sydney Vol, 1. No.12 September 1956 169-170.

<sup>382</sup> AQA, 169.

work offers a useful contribution to the ongoing development of a satisfactory Presbyterian pneumatology, which can be built on by later generations who necessarily operate within a post-modern context.

**McIntyre's contribution:** One of the most important contributions which he makes was to try to set the debate within boundaries by using his preferred method of finding 'shapes and patterns' to use in his theologising. In addition he deliberately chose as his starting point a review of the Scriptural witness, and the traditional interpretation of the Spirit's position within the doctrine of the Trinity. From these he was enabled to derive the teaching which underlines the reality that the Holy Spirit is a Person,<sup>383</sup> not a force, power or influence. This is a vital contribution to clarity in a situation where confusion reigns due to a lack of boundaries.

McIntyre desires to answer the key question: 'Who is the Spirit?'<sup>384</sup> by setting the answer firmly within the classical, Trinity-based, account of the Holy Spirit, and specifically the work of the Spirit *ad extra*.<sup>385</sup> He describes the Spirit's mode of operation in the world as 'dynamic.'<sup>386</sup>

His contribution to pneumatology arises naturally from his place within the Scottish (and prior to that for ten years, Australian) Presbyterian context from the mid to late twentieth century. His ultimate contribution is all the more remarkable as it moves away from the dominant Barthian thought current in Scotland at the time, and this despite the fact that his education and working environment had been strongly influenced by Barth since he was a student.<sup>387</sup> Newlands credits McIntyre with 'following John Baillie in combining appreciation of the constructive content of Barth's theology, with scepticism about the doctrine of revelation' integral to

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<sup>383</sup> and, specifically, the third person of the Godhead.

<sup>384</sup> John McIntyre Unpublished Sermon on Hebrews 13:12,13, given 29.6.1975 at the Old Kirk of Edinburgh (preaching in Tom Gordon.)

<sup>385</sup> John McIntyre *The Shape of Pneumatology* (Edinburgh: T. & T. Clark, 1997)

<sup>386</sup> SP, 172.

<sup>387</sup> He was taught by G. T. Thomson the early translator of *The Church Dogmatics* - see George Newlands 'Divinity and Dogmatics' Chapter 6 in *Disruption to Diversity Edinburgh Divinity 1846-1996*. (eds.) David F. Wright and Gary D. Badcock, 125. Newlands suggests that Barth's influence in Scotland was 'at its height' during the tenure of McIntyre's colleague Thomas F. Torrance of the Christian Dogmatics chair (1952-1979) *ibid.* 126, 127. This represents a major portion of McIntyre's academic career as professor of Divinity at Edinburgh, see timeline Appendix 1.

Barth's theology.<sup>388</sup> McIntyre is his own man when he comes to thinking theologically, and he is ecumenical in the best sense of that word in terms of the influences that undergird and shape his theology, his openness to wider theological influences, and the resultant pneumatology which he produces.<sup>389</sup>

### **The contributions of his contemporaries within the Reformed tradition.**

McIntyre's contribution to pneumatology requires to be set within the ambit of his contemporaries in order to reach a better understanding of his achievement. It is suggested that the contributions of peers such as George S. Hendry<sup>390</sup>, Hendrikus Berkhof<sup>391</sup> and a younger scholar, Alasdair Heron,<sup>392</sup> provide appropriate material for comparison with McIntyre's undertaking in *The Shape of Pneumatology*.<sup>393</sup> This is not only because McIntyre acknowledges having consulted Heron's work in the process of reaching his own understanding and interpretation of 'the biblical understanding of the Holy Spirit,'<sup>394</sup> or that he acknowledges that he drew from Hendry and Berkhof at various points, not least in his attempt to discover 'the location of the Spirit within the Church.'<sup>395</sup> It is also a useful comparison because there are so few modern contemporaneous contributions to pneumatology from within a Presbyterian Reformed perspective dating from the time of the explosion of the charismatic and Pentecostal challenge to the mainline Churches from the 1960s-

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<sup>388</sup> *ibid.* 130. Interestingly, on January 8 1967 McIntyre refused an invitation to review Karl Barth's *Kirkliche Dogmatik* Bk.IV/4 for *The Journal of Theological Studies*. This is worthy of note because he was a regular and frequent reviewer of many other theological and other books.

<sup>389</sup> Calvin deeply influenced the founders of the Church of Scotland at the Reformation (John Knox spent his exile in Geneva.) Barth's influence is now pervasive within the Church of Scotland. By taking Calvin and Barth as two of his foundational sources McIntyre both vindicates and exemplifies Kärkkäinen's comment that 'talk about the Spirit must always be contextual and therefore culture specific.' Veli-Matti Kärkkäinen *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI.: Baker, 2002) 9.

<sup>390</sup> *The Holy Spirit in Christian Theology* (London: SCM Press, Ltd., 1965) This work originated in lectures given to American Lutheran Church Seminaries before being further developed and given at Austin Presbyterian Theological Seminary. Additional chapters originated from lectures given at the Moravian Theological Seminary, Bethlehem, Pennsylvania.

<sup>391</sup> *The Doctrine of the Holy Spirit* (London: The Epworth Press, 1965) lectures delivered at Princeton Theological Seminary in 1964.

<sup>392</sup> *The Holy Spirit. The Holy Spirit in the Bible, the History of Christian Thought and recent Theology.* (Philadelphia: The Westminster Press, 1983)

<sup>393</sup> (Edinburgh: T.&T. Clark, 1997)

<sup>394</sup> SP, 29, he commented that he aimed 'at a degree of comprehensiveness rather than exhaustiveness' yet at the same time selected 'emphases which are particularly germane to our special interests.' SP, 29.

<sup>395</sup> SP, 212-5.

1980s. McIntyre was prescient in focusing on the Holy Spirit as representing a key part in any hope of renewal for his denomination.

Works on pneumatology have grown exponentially, and the Holy Spirit has become a massive topic theologically since the 1990s.

**(a) George S. Hendry.<sup>396</sup>**

Hendry's expanded book *The Holy Spirit in Christian Theology*, represents reworked material which was originally offered as lectures first published in 1956. The aim of the book was to point to 'certain doctrinal problems'<sup>397</sup> with regard to the Holy Spirit which were evident in the late 1950s. At the time of his lectures, it was still possible to speak of 'the neglect of this doctrine in the thought and life of the Church today.'<sup>398</sup> His seven chapter headings were simple: 'The Holy Spirit and Christ, The Holy Spirit and God, The Holy Spirit and the Church, The Holy Spirit and the Word, The Holy Spirit and the Human Spirit, The Holy Spirit the Giver of Life and Unity, The Holy Spirit in the Lord.'<sup>399</sup>

**(b) Hendrikus Berkhof.<sup>400</sup>**

Berkhof's *The Doctrine of the Holy Spirit* had six chapter headings: 'The Spirit and Christ, The Spirit and Mission, The Spirit and the Church, The Spirit and the individual, The Spirit, the World and the consummation, The Spirit and the Triune God.'<sup>401</sup> He commented that in the early 1960s 'many Christians ..avoid speaking about the work of the Holy Spirit'<sup>402</sup> and ascribed this hesitancy to the fact that for them the Holy Spirit's 'work is so much a hidden, personal, and individual work' that it would be irreverent to 'attempt to formulate it in terms of theology.'<sup>403</sup> Such persons 'often' preferred to 'speak about it in terms of personal experience'<sup>404</sup>

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<sup>396</sup> Professor of Systematic Theology at Princeton Theological Seminary, USA.

<sup>397</sup> *The Holy Spirit in Christian Theology* (London: SCM Press, Ltd, 1965) 7.

<sup>398</sup> Hendry, 11.

<sup>399</sup> Hendry, contents page.

<sup>400</sup> (1914-1995) Professor of Dogmatic & Biblical Theology at Leiden University. Active in the Central Committee of the World Council of Churches (1954-74).

<sup>401</sup> *The Doctrine of the Holy Spirit* (London: The Epworth Press, 1965) 7.

<sup>402</sup> Berkhof, 10.

<sup>403</sup> Berkhof, 10.

<sup>404</sup> Berkhof, 10.

something they considered to be ‘widely different from theology.’<sup>405</sup> In Berkhof’s opinion this had resulted in ‘a spiritual undernourishment of theology, and, as a consequence, of preaching, teaching, and church life.’<sup>406</sup> On the other hand those with ‘an anti- theological sentiment appropriate the Holy Spirit for their private feelings.’<sup>407</sup> In his opinion, the Anglo Saxon world offered ‘a much richer literature on the work of the Holy Spirit’<sup>408</sup> available in English than was available to those working in other languages on the European Continent. Yet even the literature available in English tended to be ‘devotional or semi-theological.’ In the mid 1960s it was still possible for him to comment that it remained a fact that, ‘pneumatology is a neglected field of systematic theology.’<sup>409</sup>

Berkhof pointed to the ensuing dangers for the Church. ‘We live with an unhappy and sterile alternative..we see the established larger churches which are unwilling to focus their attention on the action of the Holy Spirit’ where ‘faith is in danger of becoming something intellectual, traditional, and institutional.’<sup>410</sup> The opposite situation was apparent in ‘the rapidly increasing Pentecostal movements, where the reality of the Spirit is often sought in the emotional, individualistic and extravagant.’<sup>411</sup> He also considered that the ‘deepest and most decisive reason’<sup>412</sup> for requiring to reconsider ‘the work of the Spirit’ was that the Church continued to need to be renewed. ‘Her continuity is realized in a steady renewal.’ That required ‘an awareness of the necessity of the Holy Spirit,’ which, in turn, required a knowledge of ‘his nature, his promises, his action, his gifts.’<sup>413</sup>

McIntyre was asked to review Berkhof’s larger work *Christian Faith*<sup>414</sup> for *The Expository Times*,<sup>415</sup> and his draft review refers to the work as being ‘a fresh

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<sup>405</sup> Berkhof, 10.

<sup>406</sup> Berkhof, 10.

<sup>407</sup> Berkhof, 10.

<sup>408</sup> Berkhof, 10.

<sup>409</sup> Berkhof, 10.

<sup>410</sup> Berkhof, 11.

<sup>411</sup> Berkhof, 11.

<sup>412</sup> Berkhof, 12.

<sup>413</sup> Berkhof, 12.

<sup>414</sup> *Christelijk Geloof* (4<sup>th</sup> ed.) tr. Sierd Wondstia.

<sup>415</sup> October, 1980.



approach, with fresh insight and commentary.<sup>416</sup> He draws attention to the fact the Berkhof ‘avoids the classical Trinitarian approach,’<sup>417</sup> and comments that, in harmony with his book on the Holy Spirit, Berkhof begins his consideration of the Holy Spirit by focusing on ‘Jesus the Son’ carefully drawing together ‘evidence’ that ‘the exalted Christ coincides with the Spirit.’<sup>418</sup> These are seen to be ‘the two poles of the new covenant.’<sup>419</sup> The ‘trinity of God’<sup>420</sup> is then introduced using the combined names ‘Father-Son-Spirit or “with equal validity,” Father-Spirit-Son, is the summarising description of the covenanted work, with the Father as the divine partner, the Son the human representative, and the Spirit as the bond between them.’<sup>421</sup> While admiring Berkhof’s ‘originality’ in his treatment ‘of so many traditional subjects in a manner that is far from traditional,’<sup>422</sup> McIntyre comments that he questions Berkhof’s relegation of the Trinity ‘to such a late point in the book, and his refusal to see the trinity of God as so essential to God’s very being.’ This causes him to query the validity of Berkhof’s treatment of God’s nature.<sup>423</sup>

**(c) Alasdair I.C. Heron<sup>424</sup>**

Heron considers the ‘theme’ of the Holy Spirit to be ‘the most elusive and difficult’ ‘of all the themes of Christian theology.’<sup>425</sup> He acknowledges that the chapters of his book were restricted to covering ‘the witness to and interpretation of the Spirit in the Bible, in the history of Christian theology, in central issues in modern exploration.’<sup>426</sup> He views his task in writing this pneumatology to be one of ‘reportage with occasional comment.’ However the themes which he considered to be of the greatest importance, become apparent from his selection of material. He claimed to be offering ‘an initial survey,’ rather than an ‘essay in systematic or

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<sup>416</sup> ‘Studying the Faith in an orderly way’ review of Hendrikus Berkhof, *Christian Faith, ET, 1*.

<sup>417</sup> STF, ET, 2.

<sup>418</sup> STF, ET, 2.

<sup>419</sup> STF, ET, 2.

<sup>420</sup> STF, ET, 2.

<sup>421</sup> STF, ET, 2.

<sup>422</sup> STF, ET, 2.

<sup>423</sup> STF, ET, 2.

<sup>424</sup> Professor of Reformed Theology, University of Erlangen.

<sup>425</sup> *The Holy Spirit* (Philadelphia: The Westminster Press, 1983) vii.

<sup>426</sup> Heron, vii.



dogmatic theology.<sup>427</sup> In so doing he suggests that his contribution offered the basics requiring to be covered ‘before more ambitious constructive attempts can either be undertaken or subjected to an informed evaluation.’<sup>428</sup> The book is divided into three parts: The Spirit in Scripture, patterns in pneumatology (from history), and current issues.<sup>429</sup> It is notable that Heron takes a very different position with regard to the authority of Scripture to that taken by McIntyre, and that this influences his work. Even from the fact that he devotes 19 pages to Old Testament material, and 17 pages to inter-testamental material, in comparison to 22 pages to New Testament material would argue a strange balance of priorities.

**(ii) John McIntyre’s account of the thought underlying his pneumatology. ‘Betrayal’ or challenge?**

McIntyre gives the clearest indication of the spur which motivated his original interest in pneumatology in his unpublished lecture notes. This was: ‘to seek fresh and perhaps corrective emphases’<sup>430</sup> that would be capable of answering the exceptional challenge being posed to the mainstream Church. The question arises as to why he later changed this approach, and adopted the rather obscure concept of ‘betrayal’ of the New Testament church which dominates the first Chapter of *The Shape of Pneumatology*. This appears to have formed the basis for his thought at that time.

Did his emphasis change because the perceived challenge to the mainline churches offered by the Pentecostal and charismatic movements which had seemed to be so strong in the 1960s -1980s, when he gave his lectures, had been thought to recede by the 1990s when his book was framed? Or did he simply decide to take a new tack?

*The Shape of Pneumatology* offers an explanation under the heading: ‘Betrayal? What Betrayal? The process of self-assessment.’ Here, he explains that in this instance his thought on pneumatology had been guided by an attempt to analyse the

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<sup>427</sup> Heron, vii.

<sup>428</sup> Heron, vii.

<sup>429</sup> Heron, v,vi.

<sup>430</sup> WSpCh, I TTS, 2.

‘ways’ in which ‘the modern Church’ ‘significantly’ differed ‘from the Church of the New Testament.’<sup>431</sup>

**(a) The concept of ‘Betrayal’. Is he correct in following the Pentecostal claim that the New Testament Church of the Holy Spirit is ‘normative.’?**

He claims that the experience of the Spirit of the Church of the New Testament ‘is accorded a normative and paradigmatic status’<sup>432</sup> against which the Church of his day required to be measured. He suggests that should he discover any ‘deviation’ in the modern Church which amounts ‘to the abandonment or the loss of some feature seen to be an essential element in the life of the New Testament Church,’<sup>433</sup> then any such charge of ‘betrayal’ would be justified.

He reviews various ways in which the New Testament and modern Churches differed from each other.<sup>434</sup> Much of this material evades the true issue, as he refers to the growth of the Church in numbers, in power and influence,<sup>435</sup> along with its varied emphases during the course of the two thousand years of its existence. This hardly touches on the root of the problem at all. It could be argued that this discussion only becomes relevant when he comes to consider the changes in Church doctrine brought by ‘the immense intellectual sophistication..in the content or ‘substance’ of the faith,’<sup>436</sup> and the forms which this took.

McIntyre suggests that doctrine took three directions: internal elaboration, cultural adaptation, and apologetics.

(i)Internal elaboration. This involves theology ‘acquiring a fairly formalised and systematised structure, sometimes to a degree far outstripping the apprehension of ordinary believers.’<sup>437</sup>

(ii)Cultural adaptation. This involves ‘the adoption of some of the views or concepts which existed in the cultural environment in which the Christian faith was being

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<sup>431</sup> SP, 1.

<sup>432</sup> SP, 1.

<sup>433</sup> SP, 1.

<sup>434</sup> SP, 1.

<sup>435</sup> SP, 2.

<sup>436</sup> SP, 5.

<sup>437</sup> SP, 5.

presented.<sup>438</sup> [He comments in passing that Barthians have criticised this process, querying ‘whether the Christian faith was, in this amalgam, subordinated to, and therefore in a sense falsified by, the philosophy used to express it.’<sup>439</sup> In such a case he suggests that ‘the difference (between the Church and its faith in New Testament times and as it is now)..would have to be between an original pure form and a later progressive development or deviant adulteration, according to your point of view.’<sup>440</sup>]

(iii)Apologetics. The need for apologetics arises when the Church finds itself to be within ‘a variety of different cultural environments.’<sup>441</sup> He offers the examples of Islam, Greek philosophy and logical positivism, ‘which in their different ways presented profoundly serious objections to the truth of the Christian faith.’<sup>442</sup> Theologians respond to these challenges ‘head on, in the conviction that what was at stake was not simply an intellectual point, but the very survival of the faith of so many of their contemporaries who were in danger of succumbing.’<sup>443</sup>

McIntyre suggests that this debate with those who pose objections to accepted doctrine had a positive result. This was that ‘that part of the faith which called for the defensive strategy was often developed to a stage beyond other parts of the faith.’<sup>444</sup> The problem historically for pneumatology was that it has lacked such debate to enhance its development, and thus the doctrine has arrived in the modern era in a very etiolated state.

#### **(b) Discernment of the ‘hidden agenda’.**

What does he suggest would be the result if he could prove the charge of ‘betrayal’? Proof would require the discovery of ‘a difference of sufficient importance, entailing a lapse on the part of the modern Church from some essential feature, some life-giving element, in the New Testament Church.’<sup>445</sup> However he declares that

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<sup>438</sup> SP, 6.

<sup>439</sup> SP, 6.

<sup>440</sup> SP, 6.

<sup>441</sup> SP, 7.

<sup>442</sup> SP, 7.

<sup>443</sup> SP, 7.

<sup>444</sup> SP, 7.

<sup>445</sup> SP,13,14.

he felt safe in stating that 'the evidence so far examined suggests that we have not encountered a difference of that dimension and gravity.'<sup>446</sup>

**(c) The 'heterogeneous character' of the scriptural witness and its results.**

A key observation which he makes is that after reading afresh the entire witness which Scripture offers to the Holy Spirit, he had been struck again by the fact of its 'heterogeneity.'<sup>447</sup> This drew him to arrive at the conclusion 'that there appeared to be a vast difference between the biblical and the modern understanding of the role of the Holy Spirit in the world and in the Church, of the extent of his activity in men, women, society and nature, and consequently maybe even of the very nature of the Spirit.'<sup>448</sup>

He proceeded to inspect this 'vast difference' to see if it amounted to 'betrayal.'<sup>449</sup> This involved researching the 'different accounts' in 'the history of the doctrine' up to the twentieth century, when he took account of the new 'an upsurge of writing' on the nature and role of the Holy Spirit.'<sup>450</sup> The conclusion which he reached was that this has involved the review of the history of the doctrine, 'as well as offering contemporary interpretations of it,'<sup>451</sup> and has 'only served to bring out the problems which arise' in attempting 'to relate the present understanding of the doctrine of the Spirit to the biblical accounts of his being and works.'<sup>452</sup>

**(d) He continues to be of the opinion that the main contemporary problem'<sup>453</sup>**

**remains 'the almost unrestricted views of the Spirit'** and he ascribes these to being the result of a historical lack of debate of the doctrine. For example, in contrast to Christology, pneumatology had the 'deficiency' of no 'comprehensive metaphysical apparatus' and no 'canonical authority of a full creed.'<sup>454</sup> Debate regarding Christology had continued into modern times and had led to a better

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<sup>446</sup> SP, 14.

<sup>447</sup> commenting that he had never been so aware of how 'fragmentary' and 'atomised' our reading and preaching of scripture usually is, SP, 16. 'I had never allowed the *whole* story of the Spirit, as we receive it in the Old Testament, in the Gospels, the Book of Acts and again in the Epistles of Paul, to make a conjoint impact upon me in the way we all have so often done with the whole story of Jesus.' SP, 16.

<sup>448</sup> SP, 17.

<sup>449</sup> SP, 17.

<sup>450</sup> SP, 17.

<sup>451</sup> SP, 17.

<sup>452</sup> SP, 17.

<sup>453</sup> SP, 18.

<sup>454</sup> SP, 18.

understanding of the doctrine. Nothing similar had occurred to help in pneumatology. There have been no ‘comparably profound disagreements about the person of the Holy Spirit in the same period.’<sup>455</sup> McIntyre puts a positive slant on the heterogeneous views of the Spirit suggesting that these represent more in the way of ‘optional accounts of (the Holy Spirit’s) nature and work’ which have generally been ‘alternatives to one another,’ rather than ‘competitively vying with one another, or attempting to be exclusive of one another.’<sup>456</sup>

**(e) The other major problem remains ‘the question of the identity of the subject.’<sup>457</sup>**

McIntyre admits that he finds even scriptural usage regarding ‘spirit’ to be confusing. Like so many others, he has difficulty in differentiating between texts when the intention is to speak of ‘Spirit of God,’ ‘Spirit of Christ,’ and the ‘Holy Spirit.’

**(f) The ‘heterogeneity of the descriptions both of the nature and the role of the Holy Spirit within the Godhead’ (a) ‘through his incorporation in the Trinitarian accounts of the Godhead’ (b) in the specifically pneumatological definitions expressed by the Greek Fathers.**

He is emphatic in his view that Trinitarian formularisation offers ‘the basic structures within which many subsequent descriptions operated.’<sup>458</sup> Right from the early experiences of teaching theology in Australia when he was so challenged by the students regarding the validity of the doctrine of the Trinity, he held fast to the view that the ‘pneumatological definitions’ provided by the Greek Fathers carried forward these processes.<sup>459</sup> He held that their contribution was firmly founded on biblical exegesis,<sup>460</sup> and ‘their disagreements, which were many,’ were as often regarding ‘the minutiae of biblical texts as they did metaphysical interpretation of them.’<sup>461</sup> This last point reiterates his emphasis on the vital importance of the contribution of hermeneutics to the theological process.

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<sup>455</sup> SP, 19.

<sup>456</sup> SP, 19.

<sup>457</sup> SP, 19, 20.

<sup>458</sup> SP, 20.

<sup>459</sup> SP, 20.

<sup>460</sup> ‘extensive exegetical commentary upon the Scriptures’ SP, 20.

<sup>461</sup> SP, 20.

**Conclusion.** As can be seen from the analytical diagrams derived from his lecture material, and *The Shape of Pneumatology*, at the end of the thesis,<sup>462</sup> McIntyre's pneumatology has a very clear structure. Diagram 1 shows a simple version of seven models which he discerns in other people's pneumatology. The first five are 'definitional,' while the sixth is 'attributive,' offering accounts which are 'simply descriptive and expository',<sup>463</sup> and the last one 'dynamic,' offering 'an account of the ways in which the Spirit operates.'<sup>464</sup>

Diagram 2 offers a more complicated interpretation, with the biblical account now given a priority as the 'Definitional/Pluralistic model.'<sup>465</sup> McIntyre explains that, unlike others, he prefers 'a non-structured, non-conceptualised approach' because he respects the Bible as 'one, though many books',<sup>466</sup> and he views it as offering 'a pluralistically unitary understanding of the Holy Spirit.'<sup>467</sup> Although he admits that there will be more than one view, because of the unitary nature of the Bible, these 'will be mutually compatible with one another.'<sup>468</sup> This model also refers to specific theologians by name e.g. the Greek Fathers, John V. Taylor, and is more explicit in its reference to 'dynamic' models, placing both liberation theology and the Pentecostal/ charismatic pattern within this heading.<sup>469</sup> His 'ecclesiastical polarities pattern' foreshadows the later chapter 8 in *The Shape of Pneumatology*.<sup>470</sup> He explains that this pattern 'works almost in point and counterpoint',<sup>471</sup> with there being 'two opposing poles in a field which requires both poles for completeness',<sup>472</sup> when 'describing the relation of the Holy Spirit to the Church.'<sup>473</sup>

The final diagram outlines the clear structure offered by *The Shape of Pneumatology*.<sup>474</sup> Here there is a definite linking of both the scriptural (Chapter 3) and classical Trinitarian (Chapter 4) bases as the foundation of his pneumatology.

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<sup>462</sup> Diagrams 1,2 & 3, 293-297.

<sup>463</sup> Diagram 1, 293.

<sup>464</sup> Diagram 1, 293.

<sup>465</sup> Diagram 2, 294,295.

<sup>466</sup> Diagram 2, 294, 295.

<sup>467</sup> Diagram 2, 294,295.

<sup>468</sup> Diagram 2, 294,295.

<sup>469</sup> Diagram 2, 294, 295.

<sup>470</sup> pp.211ff.

<sup>471</sup> Diagram 2, 294,295.

<sup>472</sup> Diagram 2, 294,295.

<sup>473</sup> Diagram 2, 294,295.

<sup>474</sup> Diagram 3, 296,297.

Also the various theologians are again given particular treatment in four of the chapters. The charismatic and liberation theological models are specifically mentioned.

This review of the lecture material which underlies the published material has underlined that McIntyre's contribution fits within a Reformed position, both by his reception of the scriptural tradition as authoritative, and by his use of Calvin and Barth as authoritative figures. (He devotes a full chapter to each in *The Shape of Pneumatology*.) The breadth and depth of underlying disciplines referred to have also become more evident through this review of his explanation of how he framed his theology. The manner in which 'imagination' enables his interpretation of the material has also been demonstrated. McIntyre's own contribution, and that of his contemporaries demonstrate that there continues to be a legitimate role for a pneumatology from within a Reformed perspective. McIntyre has taken a quite different approach to his peers such as Hendry, Berkhof and Heron. The relevance of his emphasis on the necessary role of apologetics becomes clear when the various contributions are compared. His pneumatology is firmly directed at responding to specific needs in the Church, and answering direct challenges being made. The next chapter will analyse the contribution he derived from scripture, and place this within his view of the Spirit's role in the Church. Chapter four will consider the role of the doctrine of the Trinity in McIntyre's pneumatology.



### **Chapter Three.**

#### **The ‘third way’: the Holy Spirit, Scripture and the Church- finding the balance.**

##### **Aim of the Chapter.**

This chapter links with the previous one by continuing the investigation into McIntyre’s appropriation of material to shape his pneumatology, in this instance by reviewing his reception of the role of scripture in the process. There has been a tendency to associate the Protestant churches as having a strong emphasis on the importance of scripture when framing their theology; and on the Roman Catholic Church as giving a greater emphasis to the role of tradition when framing their theology. McIntyre offers a mediating position which uses both these emphases under the guidance of the Holy Spirit whom he relies on to inspire imaginative insights.

The focus of the chapter is on the role of the Holy Spirit in the Church. It investigates McIntyre’s understanding of the use of polarities; how he appropriates scripture; his analysis of the charismatic gifts; and his view of the Holy Spirit’s role in the sacraments.

In many ways the role of the Holy Spirit in the Church is the most vital of all his roles, because it concerns the very existence and continuation of Christianity. The Holy Spirit plays a vital role in creating and maintaining the Church community and inspiring appropriate expressions of the Spirit within it.

##### **Outline and purpose of the chapter.**

The first part of the chapter introduces McIntyre’s interpretation of polarities and patterns as an underlying concept within which he places his location of the Spirit. There follows an attempt to assess the grounds he gives for his choice of topic and text in the choice he makes in his selection from the mass of ‘heterogeneous’ scriptural material from the Old and Testaments to provide a scriptural basis for his treatment of the doctrine. As is evident from the structure of *The Shape of*

*Pneumatology*,<sup>1</sup> he viewed such a scriptural foundation as forming an essential foundational step in the process of constructing a pneumatology. The interest in his scriptural material does not lie in its originality, for it follows a very traditional interpretation of רִיחַ and πνεῦμα. Instead, the interest lies in the manner with which he handles scripture. This is because he demonstrates a great respect for the integrity of the texts he is working with. He expresses a high regard for the need to stay within the totality of the scriptural witness to the Spirit, and emphasises that it is important to accept that it is God's word in its entirety. It is intriguing that it is precisely in his *pneumatology*, where he admits that he finds the testimony of the scriptural material to be very confusing, that he takes such great care to derive a scriptural foundation for all that followed.

The chapter will begin with an outline of McIntyre's thought on polarities and patterns and how he used this idea to discuss the complementary positions held by the Roman Catholic, and the Protestant branches of the Church. In particular it will analyse whether he makes a valid case for the use of human imagination, under the guidance of the Holy Spirit, in order to steer a 'third way' for framing theology between reliance on the authority of the tradition of the Church, and reliance on Scripture.

Then there follows a discussion of how he works with the scriptural material regarding the Holy Spirit, with special attention being paid to his interpretation of the testimony of the book of Acts, and his view of the place of tongue speaking, and other charismatic gifts, in the Church's life and worship. There will be an assessment of his views regarding the relevance of the scriptural teaching for twentieth century views of the Spirit, and specifically whether he is right to follow the experiential emphasis of the charismatic movement when it claims that events in Acts can be regarded as normative for the Church in all ages, and indeed that the experience of the Spirit of modern mainline Churches should be measured by what occurred then.

The final part of the chapter will consider the Church's role in the world as a community. A major focus of this part of the chapter is on the community of the

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<sup>1</sup> Diagram 3, 296,297.

Church as the expression of the Spirit's presence, and how that presence becomes integrated into the life, worship and liturgy of the Church. McIntyre maintains a high view of the Christian community, alongside a realistic view of human frailty.

The chapter will conclude with a case study which illuminates how McIntyre's view of the role of the Holy Spirit in infant Baptism varied by taking material from a variety of sources given at different times and places.

### **1. Polarities and Patterns.**

McIntyre's use of the concept of 'polarities' and 'patterns' offers a useful introduction to seeking a role for the Holy Spirit in the Church. As he develops his argument, he contrasts the view of the Holy Spirit's relation to the Church attributed to the Roman Catholic Church in the mid-twentieth century, with the Reformed position, basing his discussion on the interpretations offered by George Hendry and Hendrikus Berkhof.<sup>2</sup> He relies on Hollenweger for his interpretation of the Pentecostal position, claiming with some justification, that he offers 'one of the most comprehensive and sympathetic treatments of the subject of our time.'<sup>3</sup> McIntyre longed to see renewal within his own dour Presbyterian denomination, having personally witnessed the freedom of expression in worship which the charismatic movement can bring.

It can be questioned whether in the course of developing his argument he relies too heavily on comparisons between the Roman Catholic and Protestant positions. It can also be asked whether he focuses too narrowly on the phenomenology within Pentecostalism and the charismatic movement which is associated with the 'gifts of the Spirit.' It could be argued that his position in *The Shape of Pneumatology* offers an inherently institutional approach to the role of the Holy Spirit in the Church, because he focuses on such issues as the Spirit's role in preaching, communion and baptism in his discussion; and relies on an analysis of church liturgies in an attempt to discern the modern Church of Scotland's understanding of the role of the Spirit in the sacraments.

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<sup>2</sup> George Hendry *The Holy Spirit in Christian Theology* (Philadelphia: the Westminster Press, 1956)  
Hendrikus Berkhof *The Doctrine of the Holy Spirit*. (London: Epworth Press, 1965)

<sup>3</sup> SP, 220.

McIntyre's penchant for discovering 'patterns' in creating his theology can strengthen or weaken the value of his contribution, depending on his application of them. What does his use of 'polarities' contribute to his discussion here?

### **McIntyre's Terminology. What are 'polarities'?**

As a philosopher McIntyre is always careful to define his terms. He differentiates 'contradiction' from 'polarity.'<sup>4</sup> In the case of a contradiction: 'the two sides or options affirm the opposite or the negative, each of the other.'<sup>5</sup> 'They are mutually exclusive and it is logically impossible for any entity to be both at the same time.'<sup>6</sup> He offers 'infinite and finite, all-righteous and sinful, elect and damned, forgiving and unforgiving,'<sup>7</sup> as representing examples of contradictions in theology.

By contrast the use of polarity opens up the possibility of antithesis within a field where the apparent opposites offer poles which have characteristics which are not exclusive. In this way it is possible to begin from positions which appear to offer 'apparently diametric opposition, only to find later that there are other possibilities which fall between the poles but are not totally divergent from either.'<sup>8</sup>

For example, McIntyre sets his discussion of the controversial issue of baptism with the Spirit and speaking with tongues, within the context of a 'polarity.' He suggests that this polarity has two forms: (1) what Scripture said, (2) how these Scriptures were interpreted and appropriated by different groups.

(i). Luke and Paul's teachings respectively regarding the Spirit are viewed as the primary polarity.

In this instance he follows Hollenweger's<sup>9</sup> application of 'polarities' to Luke and Paul's teaching. Hollenweger suggests that it is not correct to refute Paul's teaching with Luke's, nor Luke's with Paul's, because both were operating within a mission

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<sup>4</sup> SP, 211.

<sup>5</sup> SP, 211.

<sup>6</sup> SP, 211.

<sup>7</sup> SP, 211.

<sup>8</sup> SP, 211.

<sup>9</sup> Walter J. Hollenweger *The Pentecostals* (London, SCM Press, 1972)

situation.<sup>10</sup> Therefore he ‘settles..for a polarity solution, refusing to accept any attempt, by textual-critical or theological methods, to “harmonise” the two positions.’<sup>11</sup> Hollenweger also maintained that both interpretations were still needed because he viewed the mid-to late- twentieth century situation as being ‘a missionary situation which is very similar to that which confronted both Luke and Paul.’<sup>12</sup>

McIntyre follows Hollenweger in his unwillingness to claim that Luke or Paul gives the more valid testimony from Scripture regarding the Holy Spirit. He agrees that both are valid. Hollenweger suggests that based on Luke’s teaching, it is possible to ‘be a Christian without receiving the Holy Spirit, the Spirit being subsequent to salvation.’<sup>13</sup> The subsequent gift of the Spirit is accompanied by specific signs. ‘Believers pray to receive the Holy Spirit’<sup>14</sup> ‘because of this sequence which separates the gift of the Spirit from salvation’<sup>15</sup> in Luke’s thought.

On the other hand, Hollenweger interprets Paul as teaching that faith and prayer follow the gift of the Spirit. ‘For Paul, the Spirit is not something additional to faith.’<sup>16</sup> Paul discusses tongue speaking and admits that he himself possesses the gift, yet, according to Hollenweger, downplays the use of tongues, pointing out the ‘dangers’<sup>17</sup> of the practice if there is no interpreter, and speaks more of the other gifts of the Spirit, some of which are quite ordinary.

Thus Hollenweger rejects any attempted harmonisation between the two writers, accepting ‘a polarity solution.’<sup>18</sup> This emphasises the reality of the mission context where Paul’s ‘theological, more precise, but less concrete’ presentation,<sup>19</sup> is balanced by Luke’s separation of ‘things that belong together’<sup>20</sup> ‘into temporal succession.’<sup>21</sup>

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<sup>10</sup> SP, 220 quoting Hollenweger 336 ff.

<sup>11</sup> SP, 221.

<sup>12</sup> SP, 221.

<sup>13</sup> SP, 220.

<sup>14</sup> SP, 220.

<sup>15</sup> SP, 220.

<sup>16</sup> SP, 221.

<sup>17</sup> SP, 220.

<sup>18</sup> SP, 221.

<sup>19</sup> SP, 221.

<sup>20</sup> SP, 221.

<sup>21</sup> SP, 221.

Luke's method makes these things 'more readily assimilable by those who are inexpert at dialectical thought.'<sup>22</sup>

(ii) Another polarity: ecumenical relations.

McIntyre considered that the original 'antagonism'<sup>23</sup> which had existed between Pentecostal and mainline denominations had mellowed into 'a very considerable increase in mutual understanding and goodwill,'<sup>24</sup> possibly due to the auspices of the World Council of Churches. However they still existed as 'two poles' which defined 'the field.'<sup>25</sup>

(iii) The polarity of Liturgical differences. He expects mainstream and Pentecostal traditions to remain separate, especially in view of the fact that those involved in either tradition preferred their own style 'of worship and liturgy, of dogmatic conviction and self-expression.'<sup>26</sup>

He admits that, at the same time, members from the 'mainstream' churches were 'increasingly worshipping in churches of the other pole,'<sup>27</sup> but was honest enough to admit that it was not as likely that Pentecostal members were worshipping in the mainline denominations. He cautions against mainline churches incorporating Pentecostal concepts into their worship without due thought, and without consulting their members. Should they try to do so, in his opinion, it would only result in embarrassment and confusion. It was also inappropriate to attempt to do so due to the different theological basis of the Pentecostal services. Unfortunately he does not discuss further what these differences are.

This field is not only characterised by a 'liturgical' 'interaction of the two poles.'<sup>28</sup>

In his view, the mainline denominations require to give the Holy Spirit his due place within the Church's life which means that they should have a new focus on pneumatology.

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<sup>22</sup> SP, 221.

<sup>23</sup> SP, 227.

<sup>24</sup> SP, 227.

<sup>25</sup> SP, 227.

<sup>26</sup> SP, 227.

<sup>27</sup> SP, 227.

<sup>28</sup> SP, 228.

(iv) This polarity focuses on the place of the Spirit's operation in his dynamic action upon the Church and discusses the differences between the Roman Catholic and Protestant positions.

McIntyre finds irreconcilable 'components'<sup>29</sup> between the Roman Catholic and the Reformed positions, which he chooses as 'the poles of the field.'<sup>30</sup> He suggests that they have very different views regarding 'the indigenous and the *gegenüber* character of the Holy Spirit; the role of the hierarchy in relation to the other members of the Church; and the relation of the Spirit to Christ.'<sup>31</sup>

He admits that 'there is no complete unanimity'<sup>32</sup> within each perspective, because those within a particular tradition select 'elements from the other to correct or amplify their own at different points.'<sup>33</sup> They even 'caricature' the opposite viewpoint.<sup>34</sup> Therefore he considers it best to avoid trying to integrate the 'different elements,' and instead leaves them as they are, in order to make it possible to discern where thinkers from either tradition stand 'in this complex and diversely influenced field.'<sup>35</sup>

The first distinction which he discusses is whether the Spirit is 'indigenous to the Church,'<sup>36</sup> or is he 'gegenüber (over against) the Church?'<sup>37</sup> He explains that these terms have been used to differentiate between the ecclesiologies of the Roman Catholic, and the Reformed Churches, but admits that, the distinction can only be made on 'a working basis,'<sup>38</sup> and should not be held too firmly. This is because some of the Roman Catholic sectors were 'moving in a more liberal direction,'<sup>39</sup> and there were some very active 'Catholic sympathisers in the Reformed Churches.'<sup>40</sup>

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<sup>29</sup> SP, 214.

<sup>30</sup> SP, 214.

<sup>31</sup> SP, 214.

<sup>32</sup> SP, 214.

<sup>33</sup> SP, 214.

<sup>34</sup> SP, 215 citing George .S. Hendry *The Holy Spirit in Christian Theology* (Philadelphia: The Westminster Press, 1956) 66 quoting Y. Congar the charismatic Roman Catholic writer.

<sup>35</sup> SP, 215.

<sup>36</sup> SP, 212.

<sup>37</sup> SP, 212.

<sup>38</sup> SP, 212.

<sup>39</sup> SP, 212.

<sup>40</sup> SP, 212.



The Roman Catholic position: 'Indigenous,' Augustine's 'body and soul' analogy. He credits Augustine with formulating the conviction underlying the 'Catholic pole.'<sup>41</sup> 'What the soul is for the body of a man, that is the Holy Spirit for the Body of Christ, which is the Church; what the soul works in all the members of one body, that the Spirit works in the whole of the Church.'<sup>42</sup> McIntyre understands this as implying that 'the Holy Spirit has been indigenised'<sup>43</sup> through 'the analogy of body and soul, which are the two elements in a unitary whole.'<sup>44</sup> Thus they have become interdependent. This is called 'natural possession.'<sup>45</sup> He explains that at first it might be thought that they are 'being regarded as two separate and independent entities'<sup>46</sup> which would fit with the promise made by Jesus 'to send a Comforter (who would be the Holy Spirit) ..after he had gone.'<sup>47</sup> McIntyre comments that the use of the word 'natural' 'is highly ambiguous' here.<sup>48</sup> It is used 'to mean "belonging to the nature or essence of,"'<sup>49</sup> and means 'that the Spirit is of the essential being of the Church.'<sup>50</sup> However "natural," could also be taken as the opposite of "supernatural,"<sup>51</sup> implying that 'the Spirit had been "naturalised" ..given an earthly existence in the Church.'<sup>52</sup> He comments that the use of the word "'possession" does seem inappropriate when it is applied to the relation of the Church to the Spirit.'<sup>53</sup> Nor does it 'fit the analogy; the body does not possess the soul, nor the Church the Spirit.'<sup>54</sup> He suggests that the best interpretation would be to make 'the Church and the Spirit..more like partners, with the Spirit, if we speak in this way, in control.'<sup>55</sup> McIntyre calls the Holy Spirit the 'senior partner,'<sup>56</sup> because he 'creates this very special soul- body relation

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<sup>41</sup> SP, 212. McIntyre states that the position 'was implicit in a papal statement of 1897 (Pope Leo XIII), and reaffirmed in another in 1943 (Pope Pius XII).'

<sup>42</sup> SP, 212.

<sup>43</sup> SP, 212.

<sup>44</sup> SP, 212.

<sup>45</sup> SP, 212.

<sup>46</sup> SP, 212.

<sup>47</sup> SP, 212.

<sup>48</sup> SP, 213.

<sup>49</sup> SP, 213.

<sup>50</sup> SP, 213.

<sup>51</sup> SP, 213.

<sup>52</sup> SP, 213.

<sup>53</sup> SP, 213.

<sup>54</sup> SP, 213.

<sup>55</sup> SP, 213.

<sup>56</sup> SP, 213.

which is the Christian Church.<sup>57</sup> This whole concept is controversial because ‘on the one hand, it is the body of Christ which is the body referred to in this case and which gives the unity of the two- Church and Spirit- its special character.’<sup>58</sup> Augustine’s words make it clear that it is the Holy Spirit who is responsible for humans being able to become members of Christ’s body, the Church. The Holy Spirit sanctifies and purifies the body and validates ‘what that body does.’<sup>59</sup> The Catholic church concludes from this that ‘since the Spirit is invisible, and the membership which is the body of Christ is visible, there is a strong presumption in favour of the integrity of whatever the Church does, or of what is done in the name of the Church.’<sup>60</sup>

Thus within this ‘framework, the gifts of the Spirit, or the grace of God, can only be made available to men and women within the body of Christ, and only through the hierarchy set up by Christ to be his true successors and heirs after his exaltation.’<sup>61</sup> McIntyre quotes Berkhof as authority for the view that ‘In Roman Catholic theology, the Spirit is mainly creator of the Church as a sacramental and hierarchical reality.’<sup>62</sup> Therefore ‘the grace offered by the Church may be for some doubly mediated: first through the sacraments, and secondly through the hierarchy who are solely competent to dispense sacramental grace.’<sup>63</sup>

Hendry states ‘that the Holy Spirit “is personally present and divinely active in all the members” of the mystical body of Christ, “but in the inferior members he acts also through the ministry of the higher members.”’<sup>64</sup>

The Reformed pole, the Spirit as gegenüber. This alternative position provides the other pole, which ‘at times seems to be a negative pole.’<sup>65</sup> He finds ‘strong positive

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<sup>57</sup> SP, 213.

<sup>58</sup> SP, 213.

<sup>59</sup> SP, 213.

<sup>60</sup> SP, 213.

<sup>61</sup> SP, 213.

<sup>62</sup> SP, 213,214, citing Hendrikus Berkhof *The Doctrine of the Holy Spirit*. (Richmond: John Knox Press, 1964) 56

<sup>63</sup> SP, 214.

<sup>64</sup> SP, 214. Citing George S. Hendry *The Holy Spirit in Christian Theology* (Philadelphia: Westminster Press, 1956) 58, and comparing Berkhof *The Doctrine of the Holy Spirit* (Richmond: John Knox Press, 1964) 44.

<sup>65</sup> SP, 214.

arguments and exegesis for this pole.<sup>66</sup> The Spirit who is confessed by the Church as Lord, 'retains his lordship in relation to the whole Church, its hierarchy and members alike.'<sup>67</sup> He 'is the *gegenüber* who, as the true successor of Christ, the Comforter whom he has sent, the *alter Christus*, can never be indigenised or naturalised in the Church.'<sup>68</sup> The Holy Spirit 'whom the Church confesses to be Lord retains his lordship in relation to the whole Church, its hierarchy and members alike.'<sup>69</sup> In addition the Church is the Spirit's instrument 'and not vice versa.'<sup>70</sup>

Hendry defines the Church's role as being : 'used (by the Spirit) (i) 'to recall' to humankind '...who Christ was and what he did,'<sup>71</sup> (ii) 'to empower them to proclaim the kerygma'<sup>72</sup> (iii) 'to hand on the accepted teaching (the didache)'<sup>73</sup> (iv) 'and to witness a true confession before the world.'<sup>74</sup> McIntyre calls this a 'triadic situation-Christ, the Spirit and the Church,'<sup>75</sup> with the Spirit being responsible 'to direct the Church and its members..towards Christ.'<sup>76</sup> This is done through 'the Bible and preaching..the sacraments and prayer..through the whole ministry of the Church.'<sup>77</sup> He declares that this view allows 'no question' to be 'placed against the reality of the Spirit's presence with the Church.'<sup>78</sup> Because 'he is, as the Lord and Giver of life, the new life which the believer will find in turning to Christ within the fellowship of the Church.'<sup>79</sup>

He comments that these two views of the Church have irreconcilable components. 'They constitute the poles of the field, and they refer to: the indigenous and the

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<sup>66</sup> SP, 214.

<sup>67</sup> SP, 214.

<sup>68</sup> SP, 214.

<sup>69</sup> SP, 214.

<sup>70</sup> SP, 214.

<sup>71</sup> SP, 214 citing Hendry 64.

<sup>72</sup> SP, 214.

<sup>73</sup> SP, 214.

<sup>74</sup> SP, 214.

<sup>75</sup> SP, 214.

<sup>76</sup> SP, 214.

<sup>77</sup> SP, 214.

<sup>78</sup> SP, 214.

<sup>79</sup> SP, 214.

*gegenüber* character of the Holy Spirit; the role of the hierarchy in relation to the other members of the Church; the relation of the Spirit to Christ.<sup>80</sup>

(v) The next polarity asks if the Holy Spirit is expressed through a community, or through an institution.<sup>81</sup>

McIntyre defines the two sides in this polarity as: a community group ‘constituted ..by the vertical descent of the Holy Spirit upon it;’<sup>82</sup> and ‘an institution with a very specific shape’ whose ‘internal structure’ is ‘believed to be laid down by the Spirit himself,’<sup>83</sup> and therefore not easily changed.

The members of the community group are united through the Holy Spirit’s presence among them. He directs ‘their activity in the world’<sup>84</sup> and sustains ‘them in their worship of God.’<sup>85</sup> This means that this side of the polarity has a very clear dependence on the Holy Spirit. There is full affirmation of the Spirit’s freedom. The community structures are not finally, or inflexibly, or exclusively defined, which offers ‘great openness to change, to redrawing of lines and re-categorising of ministry.’<sup>86</sup>

The other side of the polarity envisages an institution which has a specific shape, and ‘an internal structure which is not readily changeable because it is believed to be laid down by the Spirit himself.’<sup>87</sup> It also possesses a fixed gulf ‘between clergy and laity.’<sup>88</sup>

McIntyre admits that in some ways this polarity of community group verses institution is not a true polarity, because it cannot be held rigidly. He doubts if those who view the Church as an institution have ever been of the opinion that ‘they had so captured the Spirit within their own power and disposition that they could

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<sup>80</sup> SP, 214.

<sup>81</sup> Louis Leuba ‘event or institution’? (no ref. given). SP, 215.

<sup>82</sup> SP, 215.

<sup>83</sup> SP, 215.

<sup>84</sup> SP, 215.

<sup>85</sup> SP, 215.

<sup>86</sup> SP, 215.

<sup>87</sup> SP, 215.

<sup>88</sup> SP, 215.

dictate to him what they thought he should tell them to do.’<sup>89</sup> ‘The Catholic- type institution’<sup>90</sup> has always been aware ‘that the Holy Spirit was of God, and that therefore he could never be a possession of the Church or the hierarchy.’<sup>91</sup> Even so, he warns that the ‘position is vulnerable to that danger.’<sup>92</sup>

Similarly, those at the pole of community should remain aware that community, however flexible, requires structure of some form or other, however minimal. He calls New Testament scripture, and Berkhof, to witness that this view is correct.<sup>93</sup> The Holy Spirit is given a central place in baptism; and communion; he is received by the laying on of hands; he is integral to proclaiming the gospel, the ministry of the church, and church discipline. ‘Perhaps the most telling of all are 1 Cor 12:4-11; 28-30, and Eph.4:11f, where we find all the offices and operations of the institution related to the Holy Spirit, and regarded as his gifts.’<sup>94</sup>

(vi)The next polarity asks if the individual or the group is the priority for the Spirit’s indwelling.<sup>95</sup>

McIntyre comments that this polarity tends to exist within Reformed thought. He states that he finds much evidence to suggest that the individual is ‘the prior place of indwelling and abiding of the Holy Spirit.’<sup>96</sup> For example, the fruit of the Spirit listed in Gal.5:22, although carrying ‘trans-personal implications,’<sup>97</sup> ‘are all predominantly individual personal virtues.’<sup>98</sup> He comments that an individualist emphasis has appeared ‘in Scottish and American Presbyterianism, Methodism and Quakerism.’<sup>99</sup> ‘The Protestant ethic’<sup>100</sup> which has many ‘dedicated personalities to its credit,’<sup>101</sup> has come from this kind of emphasis. But he reiterates Berkhof’s warning of the dangers which exist when the Holy Spirit’s work is “conceived of

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<sup>89</sup> SP, 215.

<sup>90</sup> SP, 215.

<sup>91</sup> SP, 215.

<sup>92</sup> SP, 216.

<sup>93</sup> SP, 216, referring to Berkhof, 51f.

<sup>94</sup> SP, 216,217.

<sup>95</sup> SP, 217.

<sup>96</sup> SP, 217.

<sup>97</sup> SP, 217.

<sup>98</sup> SP, 217.

<sup>99</sup> SP, 217.

<sup>100</sup> SP, 217.

<sup>101</sup> SP, 217,

in an introverted, emotional and individualistic way,<sup>102</sup> that is not balanced by the addition of 'a social, political, national and international'<sup>103</sup> ethic. He notes that an individualistic emphasis in the area of the gifts of the Spirit implies that New Testament Christians may have had a narrower view 'of their responsibilities in the wider and more complex context'<sup>104</sup> than has come to be accepted in the twentieth century. Moderns who retain the emphasis on the individual as the Holy Spirit's prior dwelling-place accept that he also indwells the group, but maintain that this is due to the fact that he is present within various individuals who constitute the group.

He finds good scriptural grounds for giving the group priority with regard to the Spirit's presence, as opposed to the individual, and offers the following examples.

(i) Jesus promised to send the Holy Spirit to the disciples as a group. (ii) In Acts 2 the Holy Spirit came on the disciples when they were all together, as a group, in one place. (iii) Acts refers to 'many similar occasions' where 'the Spirit is associated with the group.'<sup>105</sup>

There had been a recent tendency for 'Protestants ... coming increasingly to speak of "the Church" as having responsibilities that are not simply agglomerations of the duties of individual Christians.'<sup>106</sup> They seek the Spirit's guidance as a group in order to fulfil such responsibilities 'in the faith that he works as assuredly through the group as he has been proved to do through the individual.'<sup>107</sup> However, the Reformed position is deficient in his opinion, because it does not offer structures by which that guidance may be sought, received and implemented, by the Holy Spirit's power. The liturgy lacks any indication that the Holy Spirit 'should be acknowledged to be the context within which the whole liturgy takes place, and the foundation of everything that the Church does,'<sup>108</sup> both inside and outside the walls of the building.

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<sup>102</sup> SP, 217 Hendrikus Berkhof *The Doctrine of the Holy Spirit* (Richmond: John Knox Press, 1964) 67.

<sup>103</sup> SP, 217.

<sup>104</sup> SP, 217.

<sup>105</sup> SP, 218.

<sup>106</sup> SP, 218.

<sup>107</sup> SP, 218.

<sup>108</sup> SP, 218.

He concludes with regard to this polarity that it should not be allowed 'to fragment into two separate fields.'<sup>109</sup> Rather, both poles should be held together within a single field, as both are required. The Holy Spirit indwells both the individual and the group (the Church) and neither should be emphasised to the neglect of the other. McIntyre warns against our being inclined to favour one pole or the other through 'denominational loyalty,' or 'some other theological persuasion,'<sup>110</sup> as 'both are absolutely necessary.'<sup>111</sup> He advises people who tend to emphasise the group rather than the individual, that they should remember that the group needs to expect to be filled and empowered by the Spirit, so that they would do his will in the same way that the New Testament required of the individual. He considers that 'the real problem is how the Holy Spirit can be the life-giver, the power of our own congregations and- hardest of all- the sanctifier of our own lives.'<sup>112</sup>

(vii)McIntyre's interpretation of Dunn's proffered polarities.

McIntyre offers a discussion of Dunn's<sup>113</sup> 'rather subtle and balanced, if unintentional, use of this polarity principle.'<sup>114</sup> Dunn interpreted the loss of immediacy of experience of the Spirit in the Church as being due to 'the Spirit..(becoming) the property of the Church.'<sup>115</sup> He viewed the Roman Catholic interpretation as emphasising 'the role of the Church and water-baptism.'<sup>116</sup> This tied the gift of the Spirit to the ritual of water –baptism, making it something which could be regulated 'as faith and the Spirit could not.'<sup>117</sup>

On Dunn's analysis Protestantism changed the emphasis 'from the sacerdotalism and sacramentalism of Catholic doctrine, to an emphasis upon preaching and

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<sup>109</sup> SP, 218.

<sup>110</sup> SP, 219.

<sup>111</sup> SP, 219.

<sup>112</sup> SP, 219.

<sup>113</sup> James Dunn *Baptism in the Holy Spirit* (London: SCM. Press, 1970) 224ff. Chapter xix.

<sup>114</sup> SP, 228.

<sup>115</sup> SP, 229.

<sup>116</sup> SP, 229.

<sup>117</sup> SP, 229.



personal faith'<sup>118</sup> which founded its authority in Scripture. In this instance 'the Spirit..was in effect subordinated to the Bible.'<sup>119</sup>

Dunn interprets the Pentecostal concentration on '*experience* of the Spirit'<sup>120</sup> as being a reaction to both of these positions. But this fails to acknowledge the reality that Pentecostalism as a movement does not represent a deliberate reaction to the position held by other denominations. Instead, it represents a response to historical events.

McIntyre credits Pentecostals with having a correct understanding of the Holy Spirit in that they emulated the New Testament church's possession of 'a lively sense of the reality and the power of the Spirit in the life of the Church and of individual Christians, so much so that one could not fully become a Christian without knowing that reality and that power.'<sup>121</sup> People became Christians by receiving the Spirit. He comments that by comparison most congregations of the mainline denominations in Scotland were no longer aware of the existence of this reality. Worse still, should such experiences 'occur, inside them or outside, all too often elaborate attempts are made to interpret (them) as mystical or subjective or psychologically abnormal.'<sup>122</sup>

Dunn admits that the Pentecostals have also erred 'in separating Spirit-baptism from.."conversion-initiation""<sup>123</sup> because they make the gift of the Spirit into 'a subsequent experience.'<sup>124</sup> Dunn's interpretation of the New Testament teaching is that the gift of the Spirit represents 'the central element within conversion-initiation.'<sup>125</sup> Pentecostals have followed the Protestants in 'separating faith from water-baptism.'<sup>126</sup>

The Holy Spirit inspires faith, then someone believes in Jesus, thus the person is a Christian before they receive water-baptism. This makes baptism 'a witness to an

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<sup>118</sup> SP, 229.

<sup>119</sup> SP, 229.

<sup>120</sup> SP, 229.

<sup>121</sup> SP, 229.

<sup>122</sup> SP, 229, as happened in the case of the Church of Scotland Report from the Panel on Doctrine.

<sup>123</sup> SP, 229.

<sup>124</sup> SP, 229.

<sup>125</sup> SP, 229.

<sup>126</sup> SP, 230.

already existing faith and commitment.<sup>127</sup> For Dunn 'water-baptism is the expression of the faith to which God gives the Spirit.'<sup>128</sup> 'Water-baptism is the preparation for Spirit-baptism, and the means by which the believer reaches out to receive the latter.'<sup>129</sup> He concludes, "Faith demands baptism as its expression. Baptism demands faith for its validity. The gift of the Spirit presupposes faith as its condition. Faith is shown to be genuine only by the gift of the Spirit."<sup>130</sup>

McIntyre critiques this polarisation of the various positions. He comments that Dunn's offers 'a mastery of textual detail which is quite formidable'<sup>131</sup> in working out his position which demonstrates 'almost relentless logic.'<sup>132</sup> Yet in the process, he may have ignored the distinction of 'first order' and 'second order' treatment of the topics.<sup>133</sup> The texts fall within the 'first order,' and McIntyre does not find them to have 'the tidy sequence of events in the Spirit, baptism, conversion, faith situations and sequences which Dunn claims.'<sup>134</sup> No 'absolute norm'<sup>135</sup> can be established. Therefore 'although Dunn's argumentation is meticulous..his method almost statistical'<sup>136</sup> in arriving 'at his epigrams by accepting a majority of cases as his norm,'<sup>137</sup> it is only appropriate to 'the second order level, where determination is being sought for procedure, practice and expectation in a present-day denomination.'<sup>138</sup>

McIntyre admits that 'the very vitality of the whole Pentecostalist movement, in all its different forms, is a direct challenge to the thinking of the mainstream churches.'<sup>139</sup> It was the case that in response, some within the mainline churches had incorporated 'Pentecostal forms and practices'<sup>140</sup> without modification or

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<sup>127</sup> SP, 230.

<sup>128</sup> SP, 230.

<sup>129</sup> SP, 230.

<sup>130</sup> SP, 230.

<sup>131</sup> SP, 230.

<sup>132</sup> SP, 230.

<sup>133</sup> SP, 230.

<sup>134</sup> SP, 230.

<sup>135</sup> SP, 230.

<sup>136</sup> SP, 231.

<sup>137</sup> SP, 231.

<sup>138</sup> SP, 231.

<sup>139</sup> SP, 231.

<sup>140</sup> SP, 231.

adaptation into their worship. McIntyre suggests that the real need is for the 'mainstream churches..to discover how to capture and to translate that sense of the presence of the Holy Spirit',<sup>141</sup> 'into..assimilable',<sup>142</sup> 'forms, practices and experiences.'<sup>143</sup> This could happen by creating an expectancy that the Holy Spirit would be present in worship and a reliance on him in preaching. He also longed that the Holy Spirit would have a greater place in the sacraments of the Church.

It is clear that this use of 'polarities' to interpret the role of the Holy Spirit in the Church offers a helpful basis for the comparison of the different positions of the Roman Catholic, Protestant and Pentecostal views. This is because McIntyre is correct when he states that often such positions are not held exclusively, and there are many different positions within each point of view. Despite his outright rejection of Dunn's 'logical' view, in practice McIntyre makes use of the 'scripture, tradition, Spirit' divide in setting forth his pneumatology. As he commented in his *The Shape of Soteriology*<sup>144</sup> 'Where lies heresy, if there is no defined orthodoxy?',<sup>145</sup> Like soteriology, pneumatology does not benefit from any specific creedal or confessional definition by the Church. In both cases, unlike the position of Christology, or the doctrine of the Trinity, there had been little need for the early Church to defend an orthodox position against 'protracted heretical attacks.'<sup>146</sup> However debates with the Tropici and the Pneumatomachoi regarding the Holy Spirit's nature and work stimulated Athanasius to counteract Serapion's views in letters which laid 'the foundation for the development of a doctrine of the Holy Spirit.'<sup>147</sup> This clarification from tradition, and specifically the contributions of theologians working in the area of the Trinity, will be discussed in the next chapter. This chapter will focus on the contribution of scripture.

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<sup>141</sup> SP, 231.

<sup>142</sup> SP, 232.

<sup>143</sup> SP, 232.

<sup>144</sup> (Edinburgh: T. & T. Clark, 1995)

<sup>145</sup> SS, 2.

<sup>146</sup> SS, 15.

<sup>147</sup> SS, 15.

## II. McIntyre's choice and interpretation of the Scriptural material.

Aim of the section: an analysis of McIntyre's 'policy decisions' taken in his selection of the Scriptural texts underlying his pneumatology.

McIntyre began framing his pneumatology by making a careful reading of every single Scriptural reference to the Holy Spirit. He testifies that he did this with the intention of trying to see 'afresh the biblical understanding of the Spirit and to glimpse' a little of his role in biblical times, 'and of both Jewish and Christian expectations of the Spirit.'<sup>148</sup> He gained the impression the Church used such texts in her worship and preaching in a very fragmentary way. He admits that because of this he had had a narrow perception of the Holy Spirit. 'I had never allowed the *whole* story of the Spirit, as we receive it in the Old Testament, in the Gospels, the Book of Acts and again in the Epistles of Paul, to make a conjoint impact upon me.'<sup>149</sup>

Later, again in the context of lecture preparation, he read all the Scripture references to let their 'sheer volume...make their impression upon me.'<sup>150</sup> This time he became aware of an apparent 'vast difference between the biblical and the modern understanding of the role of the Spirit in the world and in the Church.'<sup>151</sup> This included a different understanding of how far the Spirit was active, and 'maybe even of (his) ... very nature.'<sup>152</sup>

He proceeded to review the scriptural foundation of the doctrine very thoroughly 'in the original linguistic terminology; with not a little biblical criticism.'<sup>153</sup>

It can be helpful to keep in mind in analysing McIntyre's appropriation and interpretation of this amorphous wealth of material that despite there being 'literary and historical evidence' for 'a theologian's decision about the kind of logical force he assigns to Scripture,' in effect it 'is a policy decision.'<sup>154</sup> This is how McIntyre

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<sup>148</sup> SP, 16.

<sup>149</sup> SP, 16.

<sup>150</sup> SP, 17.

<sup>151</sup> SP, 17.

<sup>152</sup> SP, 17.

<sup>153</sup> Theological Method, 3.

<sup>154</sup> SA, 121

expressed it in a review of David H. Kelsey's *The Uses of Scripture in Recent Theology*.<sup>155</sup>

He constantly refers to the fact that the two major considerations which struck him when he made this thorough preparation were the 'heterogeneity and the pervasiveness of the occasions on which the Spirit appears,'<sup>156</sup> in scripture.

He admits that his review of the Old Testament and New Testament material on the Holy Spirit is necessarily 'fairly selective,'<sup>157</sup> and 'that selection, any selection'<sup>158</sup> indicates a certain subjectivity in his approach.<sup>159</sup> He makes it clear that he intends to be comprehensive, rather than exhaustive in his writing. He admits that he chose particularly appropriate specific texts which he considered to be to his 'special interests.'<sup>160</sup>

Does he justify his conclusion 'that there appeared to be a vast difference between the biblical and modern understanding of the role of the Spirit in the world and in the Church?'<sup>161</sup> This is important because this is his chosen concept and one of the key themes for his treatment of the New Testament witness regarding the Holy Spirit.

He observes that more recent pneumatologies had 'only served to bring out the problems which arise when you attempt to relate the present understanding of the doctrine of the Spirit to the biblical accounts of his being and works.'<sup>162</sup> By starting from the Scriptural accounts, and seeking to relate them to the historical development of pneumatology, he demonstrates his respect for the authority of Scripture and tradition. It is only after he has placed his pneumatology on the firm foundation based on these two platforms that he proceeds to discuss more recent treatments of the doctrine.

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<sup>155</sup> 'Scripture and Authority.' *The Expository Times* Jan, 1976, Vol.LXXXVII no.4.121.

<sup>156</sup> SP, 29.

<sup>157</sup> SP, 71.

<sup>158</sup> SP, 44.

<sup>159</sup> 'acknowledging that selection, any selection, has to some extent to contain subjective elements.' SP, 44.

<sup>160</sup> SP, 29.

<sup>161</sup> SP, 17. He added that this extended to the Spirit's activity in human beings, 'society and nature, and consequently maybe even' to 'the very nature of the Spirit.' SP, 17.

<sup>162</sup> SP, 17.

**A striking exception.** It is notable in view of his perennial penchant for discerning patterns in all other areas of theology where he feels in command of his material, that here, he is much more hesitant and reluctant to impose any structure with regard to Scripture, preferring to let the biblical material speak for itself. He declares that he sought to ‘select the main elements in (the New Testament’s) teaching’<sup>163</sup> on the Holy Spirit ‘resisting as far as we can any attempt to impose structures upon it.’<sup>164</sup> This raises another issue, why was he so unwilling to frame patterns here? Could it be that he felt some hesitancy due to the fact that he was a philosophically trained theologian, rather than an expert in biblical studies? Certainly while Professor Norman W. Porteous sustained his Old Testament exegesis paper in 1941, he wrote on the script that while it was ‘a wholly admirable piece of work’ which showed ‘unusual ability in handling critical questions. I am not fully convinced by your exposition of vv.25, 26 though you make out an excellent case for your view. Your theological position suggests difficulties to my mind but these can be discussed.’<sup>165</sup>

**Interpretative Sources.** McIntyre admits that he has had no hesitancy in availing himself of the ‘many competent studies’<sup>166</sup> of the subject already in existence. He specifically acknowledges using *Spirit of God*<sup>167</sup> the English translation of Eduard Schweizer’s (*et.al*) article on πνεῦμα from Gerhard Kittel’s *Theologisches Wörterbuch zum Neuen Testament*, and Alasdair I.C. Heron’s *The Holy Spirit*<sup>168</sup> as his main source.

It is noticeable that *Spirit of God* only contains a mere six pages of Old Testament material, and gives sixteen pages to the inter-testamental material. Heron offers nineteen pages on the Old Testament material, fifteen on the inter-testamental material and twenty one on the New Testament. McIntyre does not discuss the inter-testamental material, except for the influence of 2 Macc.7:28 on the understanding of *creatio ex nihilo*. His Old Testament material covers fourteen pages, and the New Testament, twenty seven pages.

<sup>163</sup> SP, 44.

<sup>164</sup> SP, 29.

<sup>165</sup> comment on Old Testament student paper on Job XIX 1-6:20-29.

<sup>166</sup> SP, 29.

<sup>167</sup> Eduard Schweizer (*et.al*) *Spirit of God* Bible key words from Gerhard Kittel’s *Theologisches Wörterbuch zum Neuen Testament* tr. A.E. Harvey (London: A. & C. Black, 1960)

<sup>168</sup> (London: Marshall, Morgan & Scott, 1983)

McIntyre's discussion of the Old Testament does not refer to any consultation of Hebrew Dictionaries or Old Testament commentaries. His New Testament material is more wide ranging, and rather eclectic. References cited include J. V. Taylor's *The Go-Between God*, Raymond E. Brown's article on the Virgin Birth in *A New Dictionary of Christian Theology* (eds. Alan Richardson and John Bowden (London: SCM Press, 1983), *the Protevangelium of James 19-20*, Alfred Plummer's *Exegetical Commentary on the Gospel according to St. Matthew* (London: Scott, 1915) , Pannenberg's *Jesus-God and Man* (ET. London: SCM Press, 1968) and Karl Barth *Credo* (ET. London: Hodder & Stoughton, 1936). It is noteworthy that all of these are cited in the context of his discussion of the Virgin conception/Virgin Birth which perhaps indicates that he felt it necessary, on that occasion, to strengthen his argument regarding that topic with copious authoritative citations.

What were the 'special interests' which underlie his choice of texts? He aims to be distinctive and not slavishly tied to others' work, and succeeded in this, as can be seen from the fact that his selection does not follow either Schweizer or Heron, although, of course, bears similarities to them at times.

His approach to the Old Testament material uses standard exegesis. He devotes some considerable space to an assessment of the importance of רִיחָה and its 'life-story'.<sup>169</sup> He also considers the 'verbal and conceptual forerunners to (his) main theme'.<sup>170</sup> In addition he reviews נְשִׁימָה and gives considerable space to a discussion of the Hebrew word בְּרֵאשִׁית and the role of the Spirit in *creatio ex nihilo*.

It is noteworthy that while his Old Testament interpretation focuses on רִיחָה McIntyre does not begin his discussion of the New Testament material with any similar discussion of πνεῦμα. Such an omission stands out all the more starkly because the translator of the Bible Key word series of Kittel's *Wörterbuch* observes that the article on πνεῦμα was 'one of the longest in the series,' requiring him to be selective in the material which he included, so that the book could fit 'the range of the series'.<sup>171</sup> McIntyre appears to focus on the theological aspects of the Holy Spirit's

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<sup>169</sup> SP, 29.

<sup>170</sup> SP, 30.

<sup>171</sup> translator's Preface to Schweizer's *Spirit of God* (London: A. & C. Black, 1960) v.



role in the New Testament, rather than offering a lexical discussion. This emphasis may have been influenced by the sheer amount of New Testament material available regarding the Holy Spirit's person and work requiring treatment, in contrast to what he considered to be the Old Testament's more ambivalent witness.

### **McIntyre's contribution to the understanding of the doctrine.**

Despite what might be considered the paucity of his acknowledged external sources, McIntyre offers a distinctive contribution. He accepts the presence of 'internal difficulties' which have prevented 'any facile development of the doctrine,'<sup>172</sup> drawing attention to both 'the sheer variety' and 'heterogeneity' of the biblical material.<sup>173</sup> The other difficulty he has is in being able to discern when it is intended to refer to the Holy Spirit, as opposed to when the intention is to refer to God. He explains that he uses 'external grounds' to differentiate the texts which define 'the work of the Holy Spirit.'<sup>174</sup>

He rejects the distinction which some make between 'God as Spirit,' and 'God the Holy Spirit,' with its implied understanding that God as Spirit who acts in the Old Testament is replaced in the New Testament, after Christ's coming, by God the Holy Spirit. This is because he finds no biblical or exegetical grounds for holding to such a distinction.

He accepts that the Holy Spirit's activities and relationships in his *opera ad extra* make it possible to derive an understanding of the nature of the Holy Spirit as God.

He refers to the fact that the scriptural references have been brought together by 'many dictionaries of the Bible, and commentators upon the doctrine,'<sup>175</sup> but does not state which ones he is referring to. He does not subscribe to the view of a kind of 'developing revelation' which is textually traceable in the Old Testament.<sup>176</sup> He accepts 'a valid, broad distinction between earlier and later views of the Spirit,'<sup>177</sup> but views any attempt 'to try to tie the "progression" to any fully argued case for the

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<sup>172</sup> Unpublished Lecture *The Doctrine of the Holy Spirit* 16pp, 1.

<sup>173</sup> DHSp, (2) 1.

<sup>174</sup> DHSp, (2) 2.

<sup>175</sup> DHSp, 4.

<sup>176</sup> SP, 31.

<sup>177</sup> SP, 31.

historical and literary relation to one another of the different books of the Old Testament.<sup>178</sup>

#### **A. McIntyre's interpretation of the Old Testament teaching.**

He comments that the Old Testament material can be 'repetitive.'<sup>179</sup> He takes an incisive and straightforward approach to the Old Testament material insisting that no 'monolithic definition' is possible because the material is heterogeneous. He suggests that the Old Testament represents a pluralistic model with multiple patterns which are compatible, in so far as few writers on biblical pneumatology seem inclined to reject or discredit any of the patterns.

#### **Teaching derived from the Hebrew text.**

The original meaning<sup>180</sup> of רוּחַ can be derived from Old Testament passages where the word clearly meant 'wind' and 'breath.'<sup>181</sup> He accepts that these texts do not imply any reference to the Holy Spirit, yet at the same time suggests that, on occasion, God was working through the wind e.g. to clear a way through the sea, or provide quails for the Israelites. McIntyre takes נְשִׁמָּה from Job 33:4b to refer to God's breath giving life and suggests that a distinction can be made. The correct translation is 'wind' when 'sent' by God, but when the reference is to being 'of God' the translation becomes 'breath' with a movement in understanding towards the meaning 'Spirit of God.'<sup>182</sup> He states that 'the commentators' suggest that Job33:4a רוּחַ may be regarded as referring to 'the spirit of God'<sup>183</sup> through its connection 'with the life giving power of the breath of God.'<sup>184</sup> He views these texts as representing 'verbal and conceptual forerunners'<sup>185</sup> to his main theme.

#### **'Views of the Spirit'.**

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<sup>178</sup> SP, 31.

<sup>179</sup> DHSp, 4.

<sup>180</sup> SP, 29.

<sup>181</sup> SP, 43.

<sup>182</sup> DHSp, 4.

<sup>183</sup> SP, 30.

<sup>184</sup> DHSp, 5.

<sup>185</sup> SP, 30.

His selection from the Old Testament has the 'modest' aim of tracing 'the progressively spiritual definition of the notion of "the Spirit of God."<sup>186</sup> In the process he offers a 'series of views of the Spirit.'<sup>187</sup> Those he focuses on are:

a) **The anointing of warriors, and other leaders:** such as Gideon, Jephthah, Saul and David, and others who are empowered for war,<sup>188</sup> were given special 'powers for their office'<sup>189</sup> through 'the Spirit of the Lord.'<sup>190</sup> In other cases where the Spirit is given, such as Samson, McIntyre comments that he finds 'little obvious connection' between 'the power so imparted' and 'spiritual leadership or its enhancement.'<sup>191</sup> In his opinion, such warriors, rather than representing their own interests, were in fact operating within the nation's history to bring about God's purposes. In this way these examples demonstrate the manner in which God, through his Spirit, is personally involved in that history.<sup>192</sup> McIntyre viewed 'the Spirit of God' in these instances as being 'synonymous with God's power.'<sup>193</sup> However rather than being 'naked power,' it is 'power with a moral, or rather, a profoundly religious purpose,'<sup>194</sup> which is 'the ultimate salvation of God's people.'<sup>195</sup> These examples demonstrate how his historical interest comes to the fore.

b) **The gift of prophecy.** In *The Shape of Pneumatology* McIntyre differentiates three varieties (i) **the ability to tell the future** such was the case for Joseph and Baalam.<sup>196</sup> (ii) **A more primitive kind of prophecy** such as was experienced by Saul when the Spirit came on him,<sup>197</sup> which seemed to be more akin to that seen in 'oriental dervishes.' (iii) **'Religious' prophecy**, such as was pronounced by Azariah,

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<sup>186</sup> DHSp, 5.

<sup>187</sup> SP, 31.

<sup>188</sup> DHSp, 5.

<sup>189</sup> SP, 31.

<sup>190</sup> DHSp, 5.

<sup>191</sup> SP, 32.

<sup>192</sup> SP, 34.

<sup>193</sup> SP, 34.

<sup>194</sup> SP, 34.

<sup>195</sup> SP, 34.

<sup>196</sup> SP, 32.

<sup>197</sup> SP, 32,33.

Zechariah, Ezekiel and Micah<sup>198</sup> (among others) which often contained an element of pronouncing judgement on the people.

In an earlier list McIntyre called this division one which contained 'other rather mixed phenomena associated with the Spirit.'<sup>199</sup> On this occasion, he refers to Joseph's ability to interpret dreams, alongside the anointing of David, and Ezekiel's reception of his mission to Israel.<sup>200</sup> He adds that David's request for the creation of a clean heart, and a new and right spirit to be given to him (Ps.51:10f), with the desire that he should not be cast away from God, and the wish that the Holy Spirit be not taken away from him, demonstrates an 'ethical role for the Spirit of God from the Psalms.'<sup>201</sup> Isaiah 63:10 offers a negative example where there is rebellion and 'the grieving of the Holy Spirit.'<sup>202</sup> These additional examples supplement his material, but on the whole his discussion of the role of the Holy Spirit in prophecy offers a rather inadequate treatment of a major Old Testament theme.

**(c) Anticipation of the relation of the Spirit to God the Trinity.** Here he emphasises that he wishes to demonstrate that the relations of the persons within the Godhead is already present in Scripture and is not the 'invention of the sophistications of patristic thought.'<sup>203</sup> The passages he chooses describe the manner in which the Spirit relates to God. He sees 'the Spirit.. acting with all the power and authority of God, yet God does not lose himself in the Spirit, nor is he identified, without remainder, with the Spirit.'<sup>204</sup> McIntyre does not accept that it can be said 'that the Spirit is the *presence* of God'<sup>205</sup> on any specific occasion, 'almost as if the phrase "the Spirit of God"'<sup>206</sup> were a mere 'periphrasis for God.'<sup>207</sup> He asserts that 'such a suggestion does not do justice, either, to the notion, recurrent in so many of the examples'<sup>208</sup> 'of God sending the Spirit or endowing someone with the Spirit as

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<sup>198</sup> SP, 33.

<sup>199</sup> DHSp, 5.

<sup>200</sup> DHSp, 5.

<sup>201</sup> DHSp, 5.

<sup>202</sup> DHSp, 5.

<sup>203</sup> SP, 34.

<sup>204</sup> SP, 34.

<sup>205</sup> SP, 34.

<sup>206</sup> SP, 34.

<sup>207</sup> SP, 34.

<sup>208</sup> SP, 34.

with some quite unique gift.<sup>209</sup> Without committing himself ‘too literally’<sup>210</sup> to the suggestion he offers the view that the Spirit ‘is God’s *alter ego* going out of himself into the world to effect his will, or dwell with a person.’<sup>211</sup> However he insists that the Spirit ‘highly’<sup>212</sup> enhances a person’s identity, rather than depriving them of it. At this point he demonstrates a very high regard for the human personality and the sensitivity of God’s dealing with a person.

(d) **Direct references to ‘Holy Spirit.’** McIntyre admits that the Old Testament data is limited regarding what it has to say regarding the subject of the Holy Spirit. The Spirit of God is only called ‘Holy’ on three occasions : Ps.51:11, רִיחַ קֹדֶשׁ Isa.63:10, רִיחַ קֹדֶשׁ, Isa.63:11 רִיחַ קֹדֶשׁ.<sup>213</sup>

(e) **Creativity in the arts and crafts inspired by the Spirit.** McIntyre is delighted to discover such an emphasis in the Old Testament, especially as he finds nothing similar in the New Testament. He suggests that the creativity, ‘ability and intelligence’<sup>214</sup> inspired in the arts and crafts by the Spirit in Aholiab and Bezalel (Ex.31:2ff and Ex.35:30ff) to enable them to create and furnish the Tabernacle, and the Ark of the covenant and relevant implements,<sup>215</sup> and the ability they were given to teach others to work with them in this great service, is something which the Church needs to rediscover and re-emphasise. Also in this connection he cites the pattern given for the Temple at 1 Chron.28:11f by David to Solomon,<sup>216</sup> as being inspired by the Spirit. McIntyre values the Spirit-given creativity of the craftsman very highly and contrasts it with the incipient secularisation of the culture of his own day which he felt should be avoided. However he forgets the ends to which this inspiration of the craftsmen was given in the Old Testament. This was to create a beautiful place where humans could meet with God in an appropriate manner. Since Jesus’ death there is no Temple, or sanctuary, as humans now have direct access to God, where does that leave the emphasis on creativity?

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<sup>209</sup> SP, 34.

<sup>210</sup> SP, 34.

<sup>211</sup> SP, 34.

<sup>212</sup> SP, 34.

<sup>213</sup> SP, 35.

<sup>214</sup> DHSp, 5.

<sup>215</sup> SP, 35.

<sup>216</sup> SP, 36.

McIntyre's emphasis may be correct if he chooses to apply this creativity to the service of God in the Church, but is he justified in seeking to apply it more widely to the creative arts?

(f) **The Spirit's role in the creation of the world and its preservation.** McIntyre identifies two questions at issue in this regard. He states that there is no agreement regarding whether there is (i) *creatio ex nihilo* in the Old Testament<sup>217</sup> or (ii) whether a place can be found for the Spirit of God in creation on the basis of the Old Testament references. He acknowledges that implicit within this is the problem of whether we can find Old Testament evidence for the notion of 'Creator-Spirit'.<sup>218</sup>

(i) *creatio ex nihilo* In his opinion, interpretations of בָּרָא in Genesis 1:1 had moved from an understanding of 'creation out of nothing' to understanding that it implied making 'out of pre-existent material.'<sup>219</sup> Scholarship current at the time then argued that 2 Macc.7:28 was the first 'unequivocal affirmation'<sup>220</sup> of the doctrine. While admitting that 2 Macc.7:28 was the clearest teaching in this regard and had a clarity not found in either Old or New Testaments, he was of the opinion that acceptance of that text had inhibited the search for any Old Testament passages offering a similar meaning.

In contrast to such 'dogmatic precision and correctness'<sup>221</sup> he suggests valid alternatives in Old Testament Scripture in Isaiah 40-46, which he reads alongside the other teaching of Deutero-Isaiah (45-55). These emphasise God's nature, specifically 'his omnipotence and transcendence,'<sup>222</sup> and describe God's creativity within 'the context of omnipotence and his greatness.'<sup>223</sup> McIntyre interprets Isaiah 44:24 with its emphasis on God's solitariness in creating, as implying that he had no assistance in his work, nor had he any materials to use in his creation of heaven, earth and all the peoples. He also stresses the concept of omnipotence which he finds to be 'so prevalent throughout Deutero-Isaiah' and suggests that had God used pre-existent

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<sup>217</sup> SP, 37.

<sup>218</sup> SP, 37.

<sup>219</sup> SP, 37.

<sup>220</sup> SP, 37.

<sup>221</sup> SP, 37.

<sup>222</sup> SP, 38.

<sup>223</sup> SP, 38.

material 'he would be less than omnipotent.'<sup>224</sup> This is his basis for submitting that the concept of *creatio ex nihilo* is implicit and that בָּרָא in Genesis 1:1 means 'created out of nothing.' In his opinion any other, lesser, meaning does not just represent mistranslation, it misrepresents 'God's being and ..his creative activity.'<sup>225</sup>

(ii) What place is given to the Spirit of God in the creation account in the Old Testament?

Some theologians reject all connection of the Holy Spirit with creation. McIntyre considers that this ignores relevant passages such as Psalm 104:30, Job 26:13 and Isaiah 40:13,26 and specifically Genesis 1:2. McIntyre uses Baumgärtel as authority<sup>226</sup> for stating that in Gen.1:2 'the Spirit of God is grasped as a dynamic and creative principle,'<sup>227</sup> and Gen.2:7, of which Baumgärtel asserts 'The Spirit of God is the active principle which proceeds from God and gives life to the physical world.'<sup>228</sup> McIntyre links the use of this authority with Heron's conclusion that 'If God's *ruach* is God himself in action, and if his activity includes creation, the doctrine of the Spirit as creator must follow, unless the Spirit is to be detached from God himself in a fashion running counter to the thrust of New Testament teaching.'<sup>229</sup> But he sidesteps the thrust of Heron's actual argument that 'these rather vague, scattered references may seem to offer very little support for the later Christian doctrine of the Holy Spirit as Creator.'<sup>230</sup> Heron offered the opinion that the early church had 'some difficulty on the point,' something 'compounded by the fact that the New Testament offers even less of a direct connection of the Spirit with creation.'<sup>231</sup> For him the figure 'of the *ruach* of Yahweh' was 'much less sharply focused in the Old Testament than is the Holy Spirit in the New.'<sup>232</sup> The early church had to decide whether 'to recognise the Holy Spirit as active in creation, or to conceive of Holy

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<sup>224</sup> SP, 38.

<sup>225</sup> SP, 39.

<sup>226</sup> Eduard Schweizer (et. al.) *Spirit of God* tr. A.E. Harvey (London: A.& C. Black, 1960) 3.

<sup>227</sup> SP, 40.

<sup>228</sup> Eduard Schweizer (et. al.) *Spirit of God* tr. A.E. Harvey (London: A.& C. Black, 1960) 3.

<sup>229</sup> SP, 40.

<sup>230</sup> Alasdair I. C. Heron *The Holy Spirit* (Philadelphia: The Westminster Press, 1983) 11.

<sup>231</sup> Heron, 11.

<sup>232</sup> Heron, 12.



Spirit that was not involved in it.<sup>233</sup> In Heron's opinion 'sound theological judgement' led the church to conclude that the Old Testament offered 'hints' that the Holy Spirit was 'active in creation.'<sup>234</sup> McIntyre quotes the next part of Heron's argument, but, interestingly he omits Heron's final words: 'Clearly, however, this conclusion could not be reached on the basis of the Old Testament alone: it was rather a matter of detecting the bearing of its message in the fresh horizon of Christian reflection upon the implications of the New.'<sup>235</sup>

Thus it is clear that McIntyre is selective in both his choice of the texts which he considers are relevant to his argument and in his use of the writers he refers to. He demonstrates a clear respect for the scripture he is handling. This can be seen from his treatment of Genesis and Isaiah. Throughout his discussion he develops his argument based on the texts, and the translation of the terms from the Hebrew. He concludes that even if he granted that Genesis 1 does not substantiate 'a full-blown trinitarian interpretation,'<sup>236</sup> this does not mean that he required to reject the notion of the involvement of the Spirit of God in creation. Further, rejection of the Spirit from Genesis 1 implies that difficulties will arise in 'finding other loci in which to set the creative role of the Spirit.'<sup>237</sup> The correct interpretation of Genesis 1 depended on acceptance that the Spirit had a 'creative role'<sup>238</sup> in Genesis 1. This was 'backed' by the other passages which he discussed and the result was 'the valid account of how the writer of the book of Genesis pictures creation as taking place.'<sup>239</sup>

(g) **The Messianic passages.** He claims that these passages of Scripture which refer to the anointing of the Holy Spirit are 'among the most important references..in the Old Testament.'<sup>240</sup> Why does he claim this? He appears to be influenced by Baumgärtel's emphasis on the Spirit having 'power with a moral emphasis'<sup>241</sup>. McIntyre sees a 'high religio-moral quality' resulting from the 'indwelling Spirit's

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<sup>233</sup> Heron, 12.

<sup>234</sup> Heron, 12.

<sup>235</sup> Heron, 12.

<sup>236</sup> SP, 40. McIntyre calls the possibility 'unwarranted eisegesis'.

<sup>237</sup> SP, 40.

<sup>238</sup> SP, 40.

<sup>239</sup> SP, 40.

<sup>240</sup> SP, 40.

<sup>241</sup> Eduard Schweizer (*et.al*) *Spirit of God* (London: A.& C. Black, 1960) 2.

influence<sup>242</sup> in the Messianic texts and considered this to be more similar to the New Testament experience, than some of the other Old Testament texts.<sup>243</sup>

Isa.11:1f specifies that the Messiah has the spirit of wisdom and understanding, counsel and might, knowledge. In addition the fear of the Lord rests on the Messiah. He suggests that this influence of the Spirit is a very different influence from those seen previously. It was 'totally different in character' from the early prophets, and 'the dervish-type ecstatic phenomena'<sup>244</sup> they experienced. Isa.42:1 envisages the Messiah bringing justice to the nations. Isa 61:1 (later quoted at Nazareth by Jesus), indicates a mission to the broken- hearted, the captives, and prisoners. He distinguishes a 'redemptive role' and a 'strong sense of mission which will now control his life and actions'<sup>245</sup> and emphasises that 'the Spirit is not given for private possession or indulgence' but for 'compassionate caring.'<sup>246</sup>

**(h) The Spirit will be poured out on all people.** McIntyre views this as complementing the 'commissioning and the endowment of the Messiah.'<sup>247</sup> 'All flesh' are to receive the Spirit, Joel 2:28. The other three references envisage Israel as a nation. Isa.44:1,3 refers to the pouring out of his Spirit on 'their descendants' and their offspring will receive his blessing.<sup>248</sup> With regard to Ezek 36:26 f, Ezek 37:14, he views this prophecy envisions the 'enlarging of the scale of the Spirit' opening out in 'two dimensions'<sup>249</sup> which will prove significant in the New Testament. The gift of the Spirit is now to people as a group, rather than to an individual. 'A whole nation will be revived, given a new heart, to enable it to fulfil the will of God.'<sup>250</sup> And this will happen in the future. In the lectures he emphasises the new heart and new spirit which the people will receive. 'And I will put my spirit

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<sup>242</sup> SP, 41.

<sup>243</sup> SP, 41.

<sup>244</sup> SP, 41.

<sup>245</sup> SP, 41.

<sup>246</sup> SP, 41.

<sup>247</sup> DHSp, 6.

<sup>248</sup> DHSp, 6.

<sup>249</sup> SP, 42.

<sup>250</sup> SP, 42.

within you, and cause you to walk in my statutes and be careful to observe my ordinances.<sup>251</sup>

**Conclusion.** He suggests that his overview of Old Testament teaching can be summarised as being the discovery that the Spirit of God had become ‘fully moralised and spiritualised.’<sup>252</sup> He discerns a movement from the understanding of spirit as ‘wind,’ and ‘breath,’ which were correct translations ‘in substantial passages of the Old Testament,’<sup>253</sup> to a ‘moralised and spiritualised’<sup>254</sup> association with God’s redemptive purposes which were endued with ‘a missionary intention.’<sup>255</sup> He observes that it was correct to translate texts beyond those where ‘wind’ and ‘breath’ seemed to be the appropriate translation as ‘Spirit of God,’ or ‘Holy Spirit,’ because the Spirit had now come into view. In addition, the expressions ‘Spirit of God,’ and ‘Holy Spirit,’ were not used as ‘a periphrasis for “God”’ in a way similar to the one in which ‘angel of God’ is used,<sup>256</sup> rather they ‘are employed in a sufficiently distinctive way, a sufficient number of times, in Old Testament Scripture to constitute a specific concept, closely related to God and carrying, as it were, the whole weight of God, yet distinguishable from him.’<sup>257</sup> In other words the third person of the Trinity is becoming apparent. McIntyre concludes that by the end of the Old Testament ‘the concept had a very definite pattern’<sup>258</sup> and this led to the New Testament use which retained strong connections with that of the Old.

#### **B. McIntyre’s interpretation of the New Testament teaching about the Holy Spirit.**

**Introductory comments.** McIntyre states that he is anxious to avoid imposing structures which are ‘too rigorous’<sup>259</sup> on the New Testament material. He chooses three ‘overt expressions,’ from the witness of the Gospels, of a ‘fundamental and

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<sup>251</sup> DHSp, 6.

<sup>252</sup> SP, 43.

<sup>253</sup> DHSp, 6.

<sup>254</sup> DHSp, 6.

<sup>255</sup> SP, 43.

<sup>256</sup> SP, 43.

<sup>257</sup> SP, 43.

<sup>258</sup> DHSp, 6.

<sup>259</sup> DHSp, 6.

continuous relationship',<sup>260</sup> between Jesus and the Spirit. These are evidenced in his birth, baptism and resurrection. He observes in this connection that the Holy Spirit's presence is 'associated with the affirmation of' Jesus' 'Sonship',<sup>261</sup> in the account of his conception, and at his baptism. He draws attention to John the Baptist's reference to the fact that Jesus will baptise in the Holy Spirit and with fire, stating that it foreshadows something which will later 'become important in the history of the young church.'<sup>262</sup> He emphasises that Luke 4:1 refers to Jesus' being full of the Spirit, and states that this fullness was something which eminently characterised his whole ministry.

McIntyre claims to focus on 'the main elements'<sup>263</sup> of New Testament teaching in *The Shape of Pneumatology*. It immediately becomes apparent that his emphases are different from those taken in his Old Testament exposition. There is no reference to πνεῦμα, and its meaning, whereas his discussion of the development of understanding of רִיחַ comprised a major part of his Old Testament treatment. He appears to launch very abruptly straight into his material without any preamble. In addition, he begins his exposition of the texts under consideration without any introductory comments regarding the importance of the New Testament witness to the Holy Spirit. This omission contrasts starkly with Heron's New Testament discussion when he explains that this is where 'the Holy Spirit really enters on the centre stage.'<sup>264</sup> Heron refers to various titles given to the Spirit, and suggests that the one who bears 'all these titles is now seen and shown to be inherently involved in what God has done in Jesus Christ, and with the outworking of that divine action.'<sup>265</sup> He views the arrival of Christ as opening 'the age of the Spirit ... the Spirit itself is the power of the divine purposes centred in Jesus Christ, and radiating from him.'<sup>266</sup>

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<sup>260</sup> DHSp, 7.

<sup>261</sup> DHSp, 7.

<sup>262</sup> DHSp, 7.

<sup>263</sup> SP, 44.

<sup>264</sup> Heron, 39 these are 'the Spirit of your Father' 'the Spirit of his Son' 'the Spirit of Jesus' 'the Spirit of Christ' 'the Spirit of life' 'the Spirit of sonship' 'the Spirit of Grace' 'the Paraclete' 'Spirit of truth' and 'of wisdom'.

<sup>265</sup> Heron, 39.

<sup>266</sup> Heron, 39.

## 1.The Spirit's involvement in Jesus' life and witness.

McIntyre considers that an 'emphasis upon the Spirit in the gospel story of Jesus'<sup>267</sup> corrects 'an all-too-simplified, and therefore inaccurate, account of that story.' It removes the focus from any 'historical Jesus' who was 'purely human.' He gives scriptural witness which demonstrates that 'the Spirit is essential to the biblical account ..of the Jesus that we know from the historical records.'<sup>268</sup>

However, rather than placing the Spirit centre stage immediately, McIntyre begins his study by choosing three points in Jesus' life where he sees a clear statement of Jesus' association with the Spirit. As he puts it Jesus' birth, baptism and resurrection operate 'as overtly significant expressions and identifiable foci for a relation which was to prove fundamental and continuous.'<sup>269</sup> He finds grounds for the Spirit's involvement in Jesus' birth and baptism in the Synoptics, and claims to find similar grounds for the Spirit's involvement in Jesus' resurrection in the Acts and the Epistles.

**(a)The Virgin Conception.** McIntyre prefers to focus on Jesus' conception rather than his birth. He observes that unlike the promise made by the angel to Zechariah regarding John, there was no promise of Jesus being filled with the Spirit from birth. Similarly while Elizabeth is 'filled with the Spirit' when Mary visits her, neither Jesus nor Mary are referred to as being filled with the Spirit in this way. 'In fact, in the birth narratives the Holy Spirit is not associated with Mary or Jesus in such terms at all.'<sup>270</sup> In addition, he finds 'no evidence for saying that Jesus' special endowment with the Spirit can be associated with his actual birth.'<sup>271</sup> He admits that this negative assessment does not deal with the involvement of the Holy Spirit in 'Jesus' conception, and the light it throws on Jesus' relation to the Spirit.'<sup>272</sup> Theological discussion has focused on the virgin birth, despite the testimony of the Apostle's Creed that Jesus' conception was 'by the Holy Spirit.' McIntyre desires to return to the virginal conception in his discussion of the subject. He finds evidence for this

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<sup>267</sup> SP, 241.

<sup>268</sup> SP, 241.

<sup>269</sup> SP, 44.

<sup>270</sup> SP, 45.

<sup>271</sup> SP, 45.

<sup>272</sup> SP, 45.

emphasis in Matt.1:18,20 and Lk 1:35. The virgin birth represents 'a deduction' following on from this 'and certainly presupposes it.'<sup>273</sup> He finds little biblical evidence for that doctrine and suggests that it belongs to 'mariolatry than to Christology.'<sup>274</sup> Further, he did not see any connection existing between the Virgin birth and the Holy Spirit.

He offers a detailed study in which he admits that the 'credibility' (of the doctrine) 'is in inverse proportion to its volume.'<sup>275</sup> So it could well be asked: why does he devote five pages of his discussion of New Testament evidence for pneumatology to this subject, and why does he consider it necessary to call so many authorities to witness to defend the doctrine?

He accepts that the virginal conception was not of the same importance as the resurrection in Christian doctrine. He also calls Barth to witness 'that the virginal conception relates to Jesus' human nature'<sup>276</sup> because it ensured that Jesus' human existence as a creature, 'unlike that of other creatures, had its origin in God himself and, Barth adds, "is therefore immediately God's own existence."<sup>277</sup> McIntyre emphasises that the doctrine had 'historicity as a genuine biblical narrative.'<sup>278</sup> But he asks if it has any 'right to be regarded as a subject of faith?'<sup>279</sup> The 'very improbability' of 'such stories' made them unlikely to have been invented by devout Jews 'for whom such a close relationship with God would have induced ..the profoundest fear.'<sup>280</sup> Isa.7:14, which is quoted in Mat.1:23 regarding the virgin being with child, makes no 'reference to the Holy Spirit, which is central to the New Testament conception-narratives.'<sup>281</sup>

McIntyre points out that many recent discussions on the subject had ignored the Holy Spirit's role in the event. Yet it was 'the presence of the Holy Spirit which made it both credible and possible,'<sup>282</sup> for Mary and Joseph, who were the people most directly involved in the event. In addition, as he had discovered with regard to the

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<sup>273</sup> SP, 45.

<sup>274</sup> SP, 46.

<sup>275</sup> SP, 46.

<sup>276</sup> SP, 48.

<sup>277</sup> SP, 48.

<sup>278</sup> SP, 48.

<sup>279</sup> SP, 48.

<sup>280</sup> SP, 48.

<sup>281</sup> SP, 48.

<sup>282</sup> SP, 49.

Spirit's active role in creation, it was wholly appropriate that the Spirit should also be involved in the conception of the human Jesus 'in such a way that from this point this humanity was in the unique relation with the Son of God which classical Christology has always claimed for him.'<sup>283</sup> He felt that 'the mystery of the incarnation'<sup>284</sup> was in no way diminished by such a thought. Instead it avoided any tendency to adoptionism because it is clear that Jesus 'is both human and divine from the very start.'<sup>285</sup> It also avoids docetism because Jesus' humanity 'is truly genuine and genuinely human, again from the very start.'<sup>286</sup>

#### **(b) Jesus' baptism.**

McIntyre comments that again there is no 'explicit statement that the Holy Spirit actually possessed Jesus, as he had been said to do to Elizabeth and John the Baptist.'<sup>287</sup> He finds there to be a close association with the presence of the Holy Spirit and the affirmation of Jesus' Sonship. He compares the voice from heaven at Jesus' baptism which said 'this is my beloved Son, in whom I am well pleased,' to the words Gabriel spoke to Mary.

He accepts the variations in the accounts given by Mark, Matthew and Luke, but finds two common elements which they all contain. These are the descent of the Spirit of God like a dove on Jesus after baptism, and the voice from heaven speaking approval. "You are my beloved Son, I am well pleased with you".

[McIntyre adds that the Spirit '*alighted on his head.*' However this is his own addition, none of the biblical texts state this. Mark has 'descending on him.' Matthew 'descending like a dove and lighting upon him.' Luke 'and the Holy Spirit descended in a bodily shape like a dove upon him.']

McIntyre finds three other occasions in connection with baptism narratives when there is reference to the Holy Spirit. (i) In Matthew and Luke, John the Baptist states that he baptises with water, whereas the one coming after him will baptise with the Holy Spirit and with fire. (Mark omits the 'fire.') Acts 1:5 and 11:15-17 would later note the importance of this promise with regard to the coming of the Spirit on the young Church. (ii) Luke 4:1, which follows after the baptism narrative, states

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<sup>283</sup> SP, 49.

<sup>284</sup> SP, 49.

<sup>285</sup> SP, 49.

<sup>286</sup> SP, 49.

<sup>287</sup> SP, 50.



that 'Jesus was full of the Holy Spirit' (which is the terminology McIntyre has been searching earnestly for.) He observes that this represents 'a fact which was in evidence throughout Jesus' entire ministry.'<sup>288</sup> (iii) Again, after his baptism, Jesus was led by the Spirit (Matthew 4:1 and Luke 4:1); driven by the Spirit (Mark 1:12), into the wilderness to be tempted.

### **(c)Resurrection.**

He admits that the Gospels do not associate the Holy Spirit with Jesus' resurrection. He offers five other passages as proof of this association, but only Rom.1:4 and Rom.8:11 actually vindicate this truth. The others, Acts 2:32f, 1Tim. 3:16 and 1 Pet.3:18 are less satisfactory in this regard.

### **(d)Miscellaneous events where the Spirit is involved in Jesus' life.**

(i)At Nazareth, Jesus declares that he has been anointed by the Spirit (Lk. 4:16ff, McIntyre adds Mat.12:18). (ii) Jesus rejoices in the Holy Spirit (Lk. 10:21 f) at the success of his disciples' ministry. (iii) He enjoins his disciples to continually request the Spirit (Lk. 11:13). (iv) He assures his disciples that the Holy Spirit would enable them to speak in their defence when persecuted (Lk. 12:11f.) All these are offered as lesser occasions on which the Holy Spirit is involved in the account of Jesus' life and ministry.

(v) McIntyre continually found the concept of **blasphemy against the Spirit** as the unforgiveable sin to be a difficult topic for which he could find no possible satisfactory explanation. He also viewed its consequences as being so awful that he thought that they continued 'to chill the heart.'<sup>289</sup> He suggested that this sin involves the rejection of the offer of salvation, and so those involved 'are in that very act cutting themselves off from the source of forgiveness.'<sup>290</sup>

## **II. The Holy Spirit in Acts.**

This is where McIntyre reaches the crux of his interpretation of the New Testament teaching. He claims in *The Shape of Pneumatology* that he wishes to measure the modern Church's lack of awareness of the Holy Spirit in all its life and witness, by the 'yardstick' of the witness of the book of Acts.

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<sup>288</sup> SP, 50.

<sup>289</sup> SP, 53.

<sup>290</sup> SP, 53.

The real issue at stake in the debate regarding the Pentecostal and charismatic use of the terminology 'baptism in the Spirit,' which they claim is evidenced by speaking in tongues, is the question of whether events in Acts were formative, or intended to be normative. It has been the traditional Church view that the experience of the Holy Spirit witnessed to by the apostles and the young Church in Acts represented the formation of a new chapter in God's work, which was the foundation of the Church. The phenomenological signs so evident in Acts later died out and tongue speaking, prophecy, miracles etc. no longer occurred.

It is apparent from the history of the Pentecostal and charismatic movements that those within these movements *experienced* the outpouring of the Holy Spirit, then attempted to explain the validity of this experience, specifically that of speaking in tongues, basing this on their interpretation of events in Acts. They created the phrase 'baptism in the Holy Spirit' to refer to their experience.

Along with many others, McIntyre accepts that the book of Acts could well be described as the 'Book of the Acts of the Holy Spirit.'<sup>291</sup> This is because it is clear throughout Acts that the Holy Spirit was responsible for the Church's very existence, enabling her to survive, grow and develop by inspiring and guiding the disciples.<sup>292</sup> Further, scarcely a chapter exists in Acts where 'the Holy Spirit is not mentioned, often centrally and strategically and by no means peripherally or tangentially.'<sup>293</sup>

Even in an early lecture dealing with the subject, he commented that the account in Acts 2 was 'remarkable.. because of the wholeness and comprehensiveness of its description of the place of the Holy Spirit in the life of the early church.'<sup>294</sup> There, as well as later in *The Shape of Pneumatology*, he finds it to be a 'normative account' 'by implication,'<sup>295</sup> of the Holy Spirit's place in the Church 'for all time.'<sup>296</sup> He finds the account to be an attractive description, rooted in Israel's history 'and God's

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<sup>291</sup> SP, 53.

<sup>292</sup> SP, 53.

<sup>293</sup> SP, 55.

<sup>294</sup> DHSp, 11.

<sup>295</sup> DHSp, 11.

<sup>296</sup> DHSp, 11.

promises.’<sup>297</sup> Further, as this outpouring of the Spirit followed Jesus’ exaltation, it did not represent ‘an end in itself,’ but rather it was the time when the Jerusalem Jews repented, were baptised and received the Holy Spirit, and the Church began. He admits that the case for whether the event had a ‘once for all-ness’ character could be made in that it was the time when God gave the Holy Spirit ‘as a gift to the Church.’<sup>298</sup> However, he fails to justify the position he takes in *The Shape of Pneumatology* of suggesting that the experience of the modern church should mirror the experience of the Church in Acts; nor does his exposition provide the necessary reasons why this should be so. Why should it be thought that this historical account of the events accompanying the birth of the Church is normative for all subsequent experiences of the Spirit?

He focuses on certain key points. These are: (a) The community aspect. The disciples received the gift of the Holy Spirit ‘as a community’<sup>299</sup> due to the fact that they ‘were all in one place.’<sup>300</sup> He underlines his view that this context is important and is something which is relevant ‘throughout the history of the doctrine.’<sup>301</sup> He finds repetition of the statement that all were filled with the Holy Spirit recurring constantly throughout the book of Acts.

(b) Identifiable languages. The gift of tongues in Acts 2 was in the form of ‘identifiable languages of foreign nations.’<sup>302</sup> What was involved was ‘*xenolalia*, recognisable speech,’<sup>303</sup> ‘not *glossolalia*, meaningless non-sense noises.’<sup>304</sup> This speech was given with the specific aim of enabling the receiver to express God’s mighty works.

(c) Scriptural contextualisation of the experience. Peter explains the context to the onlookers. (i) It fulfils Joel’s prophecy (2:28-32) that God will pour out his Spirit “upon all flesh.” Peter explains that this was currently being fulfilled ‘in a very

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<sup>297</sup> DHSp, 11.

<sup>298</sup> DHSp, 11.

<sup>299</sup> SP, 53.

<sup>300</sup> SP, 53.

<sup>301</sup> SP, 53.

<sup>302</sup> SP, 54.

<sup>303</sup> SP, 54.

<sup>304</sup> SP, 54.

special way and in a very special context.<sup>305</sup> (ii) Jesus who was crucified, died, raised from the dead, and exalted to heaven was responsible for this promised outpouring of the Holy Spirit upon his disciples, 'all according to prophecy (Ps.16:8-11).'<sup>306</sup> (iii) The hearers are advised 'to repent and be baptised,' and 'they will receive the gift of the Holy Spirit.'<sup>307</sup> (iv) In this way a community came to be formed which possessed special characteristics. McIntyre describes these as being : 'devotion to the apostle's teaching, fellowship, the breaking of bread, prayer.'<sup>308</sup> In addition, in the earliest days of the Acts account, the Church also practised 'having all things in common, and selling their goods for distribution to the needy.'<sup>309</sup>

McIntyre is impressed by 'the wholeness and comprehensiveness of (this) description of the place of the Holy Spirit in the life of the early Church'.<sup>310</sup>

The question arises, does he prove that it is normative?

He claims that 'by implication' it 'provides us with a normative account of the place which the Holy Spirit should be acknowledged as having for all time in the history of the Church,'<sup>311</sup> but fails to offer any reasons for this. There is no natural link between the historical account and the claim that is 'normative' 'for all time.' In fact Church history demonstrates the fact that the use of tongue speaking has not been 'normative,' but rather, the exception in the Church. Despite current valiant attempts at revisionism which seek to prove that tongue speaking and other charismatic gifts of the Spirit occurred at all stages throughout Church history, most are agreed that the phenomena seen in movements such as Montanism in the early centuries; among some sections of the Anabaptists at the Reformation; and at meetings from the mid-nineteenth century onwards [e.g. Edward Irving (1792-1834) in the Scottish Presbyterian Church 1830-1 in Glasgow<sup>312</sup>] are exceptional, (in the sense that such

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<sup>305</sup> SP, 54.

<sup>306</sup> SP, 54.

<sup>307</sup> SP, 54.

<sup>308</sup> SP, 54.

<sup>309</sup> SP, 54.

<sup>310</sup> SP, 54.

<sup>311</sup> SP, 54.

<sup>312</sup> *An Introduction to Pentecostalism Global Charismatic Christianity* Allan Anderson (Cambridge: Cambridge University Press, 2004) 24. Anderson suggests that 'the Irvingite movement is an important precedent for Pentecostalism.

phenomena have not traditionally formed part of the 'normal' experience of the Christian.)<sup>313</sup>

Further, it can be queried as to which aspects of the early Church's experience McIntyre wishes to preserve? For example, would he be happy to hold all things in common? (As a member of the Iona community he might be!) The thing which appears to attract him in the testimony of Acts, is the completeness of the description, from the strangeness of 'the phenomenal occurrence' 'directed to the declaration of the mighty works of God,'<sup>314</sup> and Peter's interpretation of it all.

However he accepts that the outpouring of the Holy Spirit 'is not an end in itself,'<sup>315</sup> but was responsible for causing some of the Jews present in Jerusalem to repent, be baptised and receive the Holy Spirit. The account witnesses to 'the creation of the Church,'<sup>316</sup> and that is the most significant part of the event. It was a 'one off' event unparalleled in history. This makes McIntyre's acceptance of the claim that it is normative controversial and requiring to be challenged.

McIntyre's presentation in *The Shape of Pneumatology* has an underlying agenda with regard to 'the hierarchy of the Church,' and 'hierarchical control,' in connection with the gift of the Spirit. He later disputes Roman Catholic claims in this regard, by emphasising the fact that the Holy Spirit was given to all believers. This means that the apostles were not the only recipients of the Spirit. Nor is it true that 'the hierarchy of the Church, (received the Spirit direct from the apostles and then they) dispensed the Spirit only through the sacraments.'<sup>317</sup> McIntyre totally rejects any such interpretation maintaining that 'it is hard to extract a hierarchical control of the Spirit, even through the sacraments, from the widely embracing words of Peter.'<sup>318</sup> He cites Acts 2:38 'the gift of the Holy Spirit is for all who repent and are

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<sup>313</sup> Anderson comments 'The established Protestant churches were even more firmly opposed to 'religious enthusiasm' than the Catholic Church had ever been, and it took over four centuries for this to change. Spiritual gifts would continue to appear, mainly in the radical periphery of Protestantism, and were almost always regarded as sectarian movements at the time.' *ibid*, 23. Edward Irving (1792-1834) represents a Scottish exception. *ibid*, 24.

<sup>314</sup> SP, 55.

<sup>315</sup> SP, 55.

<sup>316</sup> SP, 55.

<sup>317</sup> SP, 55.

<sup>318</sup> SP, 55

baptised,' and 2:39 where Peter clarifies that the offer is 'open "to your children and to all who are far off, every one whom the Lord our God calls to him."'319

He has avoided the real issue here. He still has to answer the question: was it a 'one off' event; or is it paradigmatic for all future Christian experience of the Holy Spirit?

### **The issue of tongues.**

McIntyre personally witnessed this occurring at the Abbey of Le Bec-Helluin in Normandy.

'Sometimes there is speaking with tongues, always prayers for the sick, sometimes faith healing, always spontaneous prayer and singing. There could be no greater liturgical or conceptual contrast with the stylised worship of the Offices.'<sup>320</sup>

He concluded that the great contrast between the primitive and the modern church was the involvement of the Holy Spirit.

'Something is missing in our Christian experience, and God forgive us if we try to shuffle it off by saying that speaking with tongues is a nonsense, or that baptism with the Spirit as understood by pentecostalists is a piece of bad exegesis, or that St. Paul spiritualised the Spirit- experience of the early Church. We do not seek to live Spirit-controlled and directed lives, stating our Christian goals in other terms.'<sup>321</sup>

He makes it clear that the 'tongue speaking' in Acts 2 concerns recognisable languages. Pentecostal and charismatic experience of tongue speaking does not always involve the use of recognisable languages. They have interpreted the events which occurred in Acts 2 in a way which justifies their emphasis on tongue speaking. They claim this operates as evidence of the experience of 'baptism in the Spirit.' McIntyre does not address this difficulty within the context of his discussion of the scriptural material in *The Shape of Pneumatology*, where it might have been expected that he would.

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<sup>319</sup> SP, 55.

<sup>320</sup> ATC, 5.

<sup>321</sup> ATC, 5.

However, in order to be fair to him, he does refer to it in other material given in his lectures. For example, in *What is the Spirit saying to the Churches III. In the Pentecostal and Charismatic Movements* he summarises the relevant important texts which 'the Pentecostalists themselves' offer as giving 'ground for their emphasis.'

These are Acts 2:4; 10:45; 19:6 (and Mark 16:17). These particular texts connect baptism in the Spirit with tongue-speaking, linking the two and making tongues the sign of the baptism in the Spirit.

Acts 10 and Acts 19 are cited in support of the view that the tongues gift, accompanying baptism, is 'a mark or sign of a second blessing.'<sup>322</sup> The opponents of this view 'cite contrary evidence from scripture.'<sup>323</sup> One example of this is the conversion of the 3,000 in Acts 2:41. This 'is recorded without mention of their speaking with tongues, even though at v.38 we are told they were promised the gift of the Holy Spirit.'<sup>324</sup>

He states that Acts has 'nine occasions on which reference is made to people being full of, or being filled with, the Holy Spirit, but not to their speaking with tongues; and twenty one occasions where people came to be believers in the word of salvation but did not speak with tongues.'<sup>325</sup>

In Paul's teaching 'in 1 Cor:12-14' he refers 'to tongues as a gift (among many other gifts) and there is no connection between that gift and the Holy Spirit which makes it the inalienable and only sign of the latter.'<sup>326</sup> McIntyre's interprets 12:30b as implying that 'Paul's rhetorical question leaves the distinct conclusion that not all speak with tongues, and that they are none the worse or the more deprived for that.'<sup>327</sup> So on that particular occasion McIntyre reaches the conclusion that:

'with so much scriptural evidence throwing the relation of the gift of tongues to baptism in the Holy Spirit into serious question, why do the pentecostalists still hold

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<sup>322</sup> WSpCh. III, 4.

<sup>323</sup> WSpCh. III, 4.

<sup>324</sup> WSpCh. III, 4.

<sup>325</sup> WSpCh. III, 4.

<sup>326</sup> WSpCh. III, 4.

<sup>327</sup> WSpCh. III, 4.



firmly to the relationship?<sup>328</sup> He offers an interesting assessment of proffered answers.

(i) Some try to argue on the basis of experience.

This means that they equate the experience of twentieth century Pentecostals with that which was apparent 'in the New Testament' using 'the modern phenomena'<sup>329</sup> as verification.

(ii) Others set Paul and the writer of Acts against each other.

This means that they offer different opinions on the subject. On this interpretation the writer of Acts clearly intends for there to be understood 'a close connection between the gift of tongues and baptism in the Holy Spirit,'<sup>330</sup> despite the omissions noted above. This view suggests that 'there are, in effect, two kinds of speaking with tongues.'<sup>331</sup> (a) Acts 2 involves the disciples speaking 'the wonderful works of God.. in identifiable foreign languages'<sup>332</sup> which people from the Diaspora, from actual countries, heard and understood in Jerusalem. Here the writer is describing 'a polyglot situation.'<sup>333</sup> (b) The other kind of speaking in tongues involves tongues which are more like 'nonsense-talk, an uttering of ecstatic sounds.'<sup>334</sup>

#### **Points which McIntyre gleans from his analysis of Acts.**

(a) The all- pervasive nature of the Holy Spirit's presence in the early Church.<sup>335</sup>

McIntyre describes this as the Holy Spirit stamping 'his character upon the Church.'<sup>336</sup> He credits the Spirit as being responsible for maintaining the Church's 'integrity and its loyalty to the purposes for which God created it.'<sup>337</sup> He offers examples of the 'many forms' in which 'this all-pervasiveness appears.' These are:

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<sup>328</sup> WSpCh. III, 4.

<sup>329</sup> WSpCh. III, 5.

<sup>330</sup> WSpCh. III, 4, 5.

<sup>331</sup> WSpCh. III, 5.

<sup>332</sup> WSpCh. III, 5.

<sup>333</sup> WSpCh. III, 5.

<sup>334</sup> CDT, 2.

<sup>335</sup> SP, 57.

<sup>336</sup> SP, 57.

<sup>337</sup> SP, 57.

(i)Proclamation of the Gospel. The Holy Spirit 'is at the heart of' the 'situations where the disciples proclaim the Gospel.' He is responsible for interpreting 'to the hearers the significance of Jesus' 'life, death and resurrection.'<sup>338</sup>

(ii)Apologetics. The Holy Spirit is 'equally present when the disciples are engaged in.. apologetics or defence of the faith.'<sup>339</sup> Whenever 'the content of their Gospel was exposed to intellectual challenge and even ridicule' they were guided in their response by the Holy Spirit so that it was 'adequate.'<sup>340</sup>

(iii)The inclusion of the Gentiles. He reviews two 'episodes' (events in Acts 10:44-48, and Acts 19:1-6) which he considers summarise 'in a short compass many of the points which reappear in the history of the doctrine of the Holy Spirit or, more accurately, in the practice of the Holy Spirit.'<sup>341</sup> He suggests that they reproduce 'a pattern of action' very similar to 'the original paradigm of Pentecost.'<sup>342</sup>

However he is misdirecting himself here. He has not proved that Pentecost *is* a paradigm. The case of Cornelius is an example of how the early church was able to receive the Gentiles without enforcing Jewish ceremonies and circumcision on them.

He observes the order followed in Acts 10: 'preaching, acceptance, gift of the Holy Spirit, speaking with tongues (unspecified whether 'foreign tongues') baptism with water and in the name of Jesus Christ,'<sup>343</sup> noting that 'the word "baptism" is not used in relation to the initial gift of the Spirit.'<sup>344</sup>

In Acts 19:1-6 he finds a different order of events. Here there is '.. no preaching (as far as we can tell), John's baptism of repentance, baptism in the name of the Lord Jesus, laying on of hands, gift of the Holy Spirit, speaking with tongues and prophecy.'<sup>345</sup> In this instance too, 'there is no reference to baptism in relation to the Holy Spirit.'<sup>346</sup>

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<sup>338</sup> SP, 57.

<sup>339</sup> SP, 57.

<sup>340</sup> SP, 57.

<sup>341</sup> SP, 58.

<sup>342</sup> SP, 58.

<sup>343</sup> SP, 58.

<sup>344</sup> SP, 58.

<sup>345</sup> SP, 58.

<sup>346</sup> SP, 58.

He chooses to disagree with J.V.Taylor's interpretation in *The Go-Between God*. McIntyre does not find 'the concept of "baptism with the Holy Spirit"' to be 'an expression which the writer uses to describe the *gift* of the Holy Spirit.'<sup>347</sup> In his understanding only Jesus baptises with (in) the Holy Spirit and the phrase is used solely of him.<sup>348</sup> The term 'baptism with the Holy Spirit' is intended to contrast Jesus' form of baptism with John's, which was limited to water.

The basis of McIntyre's failure to interact correctly with the Pentecostals and charismatics' claims is due to his having the wrong focus. He accepts their experiential and historical emphasis rather than discerning their underlying theological basis. As has been seen earlier in the thesis when reviewing Poloma's testimony this experiential emphasis is a genuine feature of the movement. However McIntyre chooses to review the historical origins of the movements, rather than looking deeper to their theological roots. He mentions four works which he has consulted in the course of his investigation with the aim of discovering the relationship which exists 'between conversion or salvation and the gift or baptism of the Spirit'<sup>349</sup> and 'the gift of the Spirit and speaking with tongues.'<sup>350</sup>

Being aware of the multiplicity of options within the Pentecostal and charismatic movements he is careful to avoid generalisation. He correctly discerns that those within Pentecostal churches, the Assemblies of God or the Holiness movement are operating with a two stage model of faith. This involves a first stage of 'conversion, being born again or saved,'<sup>351</sup> followed by the second which is 'sanctification, a second blessing, or baptism of the Spirit.'<sup>352</sup> He demonstrates awareness of other teachings within the movements,<sup>353</sup> however he rightly focuses on the more generally accepted differences within the movements.

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<sup>347</sup> SP, 59.

<sup>348</sup> SP, 59.

<sup>349</sup> SP, 222.

<sup>350</sup> SP, 222.

<sup>351</sup> SP, 222.

<sup>352</sup> SP, 222,223.

<sup>353</sup> SP, 223.

**(a) Spirit baptism and tongues. McIntyre's interpretation of the position.**

He suggests that any resemblance to what might appear to be a previously unknown language in tongue speaking may be due to the fact that 'when we string together even nonsense noises we group them and cadence them as if they formed phrases and sentences.'<sup>354</sup> The question which he does not address is can how anyone know whether they are indeed praising God, or not, or even if it is a language they are speaking in? Even if another person interprets, as Paul required to happen in the context of worship, how can the genuineness of that 'interpretation' be tested?

**The accounts of the 'two-stage' experience.**

(i) The standard two stage case is when someone is converted, receives Christ as their Saviour, then later receives the baptism of the Spirit and speaks with tongues. Pentecostals and charismatics interpret Acts 2:1-4 as validating this view. They suggest that the apostles were already Christians, then the Spirit came and they were enabled to speak with tongues.

(ii) Acts 10:44 ff offers a different situation. Peter's listeners received the Holy Spirit and were enabled to speak with tongues. In this scenario McIntyre tries to associate the conversion experience 'with the baptism with water which followed'<sup>355</sup> suggesting that it involves 'some confession of Jesus Christ.'<sup>356</sup> He declares that 'the subsequence principle does not apply, and the gift of the Spirit cannot be considered a "second blessing."<sup>357</sup>

(iii) Later in Acts 19:1-6, the disciples received the Holy Spirit and spoke with tongues after being baptised by Peter and having his hands laid on them. Prior to that they had only known John's baptism. Again, McIntyre denies that 'the demands of a sequence implied by the phrase "a second blessing" have been met. 'Baptism and the gift of the Spirit are in immediate relation to one another.'<sup>358</sup>

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<sup>354</sup> WSp Ch III, 5.

<sup>355</sup> SP, 223.

<sup>356</sup> SP, 223.

<sup>357</sup> SP, 223.

<sup>358</sup> SP, 224.

Mainstream Churches have two grounds for their rejection of baptism in the Spirit. They do not accept 'that speaking with tongues is a sign which accompanies the baptism with the Spirit.'<sup>359</sup> They also reject the notion 'that baptism with the Spirit is a second blessing given only to some.'<sup>360</sup>

McIntyre cites Acts 2 which speaks of 3,000 being converted and being promised the Holy Spirit, yet the text makes no reference regarding their being able to speak with tongues. However, this is an argument from silence. It cannot be proved that they did not speak in tongues. A similar response can also be made to McIntyre's view that on nine occasions Acts refers 'to people being full of or filled with the Holy Spirit, but not to their speaking with tongues,'<sup>361</sup> or that there were 'twenty-one occasions where people came to be believers in the word of salvation, but did not speak with tongues.'<sup>362</sup>

**Tongues and prophecy.** Referring to 1 Cor.14:1-19 which discusses tongues and interpretation, he comments that tongues and interpretation are mentioned 'twice in the lists of agents and activities sustained in unity by the Holy Spirit' and that the subject is 'of long-term importance.'<sup>363</sup> But this raises the questions as to whether his assessment is correct. Just how important is 'tongues' as a gift of the Spirit? McIntyre himself correctly (on Paul's own view in 1 Corinthians 13) ranks love as 'the chief aim of the Christian believer.'<sup>364</sup> He also ranks prophecy above tongues explaining that speaking in tongues involves 'uttering mysteries in the Spirit,' whereas 'the person who prophesies speaks to men for their encouragement and their upbuilding.'<sup>365</sup>

McIntyre suggests that 'speaking with tongues is like playing an instrument without notes.'<sup>366</sup> In addition Paul 'seems to have in mind (when speaking of tongues)..the actual language of foreigners (v.11)' and 'not just non-sense noises, though indeed

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<sup>359</sup> SP, 224.

<sup>360</sup> SP, 224.

<sup>361</sup> SP, 224.

<sup>362</sup> SP, 224.

<sup>363</sup> SP, 66.

<sup>364</sup> SP, 66.

<sup>365</sup> SP, 66.

<sup>366</sup> SP, 66.

the result may be the same if the hearer does not understand the language or has no interpreter.<sup>367</sup> This makes it imperative that the tongue speaker prays 'for the power to interpret. Otherwise, those who listen will be prevented from joining in prayer, singing or thanksgiving.'<sup>368</sup>

He finds no grounds for the view 'which allows tongues to be evidence of Spirit-baptism or fullness of Spirit,'<sup>369</sup> in Paul's discussion of tongues in 1 Cor.12-14. Rather the reverse appears to be the case. He finds justification for reaching 'firm conclusions' that there are no 'grounds for holding that speaking with tongues is the only sign that the believer has received the baptism of the Spirit, or that there is such an event as a second blessing which confirms the believer's conversion and comes some time after conversion.'<sup>370</sup>

He states 'Paul's comments are sufficiently clear. Speaking with tongues is an incomplete activity; it has to be supplemented by interpretation, which in this context seems to mean "translation."' He adds 'from this account of tongues, admittedly as one of the many diverse gifts of the Spirit to the members of the body of Christ, we cannot but conclude that in Pauline times it was not in any sense an invariable concomitant of discipleship or of renewed life in Christ. In fact, it is patently assigned a standing inferior to prophecy in Paul's assessment of the gifts of the Spirit.'<sup>371</sup>

However, wishing to balance this conclusion with positive comments, he adds that the term 'Spirit-baptism,' while rare in the New Testament, 'is a not inappropriate description of the event of conversion in a believer's life.'<sup>372</sup> This is because it does 'justice to the role of the Spirit in the beginning of the salvation process.'<sup>373</sup> McIntyre suggests that while it is artificial to set stages in this process 'the spirit of the idea'<sup>374</sup> can be recognised as being acceptable and even 'wise.'<sup>375</sup> This is

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<sup>367</sup> SP, 67.

<sup>368</sup> SP, 67.

<sup>369</sup> SP, 224.

<sup>370</sup> SP, 224.

<sup>371</sup> SP, 67.

<sup>372</sup> SP, 224.

<sup>373</sup> SP, 224.

<sup>374</sup> SP, 224.

<sup>375</sup> SP, 224.

because 'salvation is an ongoing process, supported throughout by the Holy Spirit.'<sup>376</sup> Finally, he accepts the validity of the phenomenon of speaking with tongues according to the New Testament. He states that the practice 'has been so magnificently magnified and practised in the twentieth century that we dare not commit the folly of down-rating or, even worse, ridiculing it simply because the biblical evidence does not sustain such magnification or widespread practice.'<sup>377</sup> This last comment represents a strangely pragmatic approach to the issue, demonstrating an interesting lack of respect for the role of the authority of scripture in interpreting the correct position, which is also evident in his next comment.

'So, if the biblical evidence is so compelling against the Pentecostal beliefs and practices regarding speaking with tongues and Spirit-baptism, we are pressed to ask why it is that speaking with tongues is nevertheless still given a pre-eminent place in contemporary Pentecostalism.'<sup>378</sup> He discusses possible answers to this conundrum.

**The positives in tongues speaking.** McIntyre focuses on 'some traditional answers'<sup>379</sup> offered by Pentecostals. They claim that the experience offers 'freedom' of expression as believers are enabled 'to speak to and praise God with an abandon and self-surrender which is impossible with ordinary speech.'<sup>380</sup> He also refers to the 'self-expression'<sup>381</sup> made possible to people who would normally find this difficult. He quotes Larry Christenson's description of how the use of tongues by-passes the mind,<sup>382</sup> and Kilian McDonnell's witness that the ability to pray granted in the experience represents a major attraction for many who join the movement. McIntyre concludes that this demonstrates that 'it is as a gift of prayer that the gift of tongues is important in the movement.'<sup>383</sup>

**Is a 'zonal interpretation' useful?**

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<sup>376</sup> SP, 224.

<sup>377</sup> SP, 225.

<sup>378</sup> SP, 225.

<sup>379</sup> SP, 225.

<sup>380</sup> SP, 225.

<sup>381</sup> SP, 225.

<sup>382</sup> SP, 225.

<sup>383</sup> WSp.Ch.III, 5.



McIntyre notes that Peter Hocken differentiates between the *charismata* depending 'on the basis of the "particular level or zone of the human that they activate and engage."' <sup>384</sup> He observes that the most notable thing about the charismatic movement is the fact that it evidences gifts which 'had for centuries been encountered only spasmodically.' <sup>385</sup> He views this as the reactivation of long dormant 'levels and capacities in the human spirit.. in the Christian community.' <sup>386</sup> Following on from Hocken's zonal interpretation McIntyre accepts that the 'levels in the human *pneuma* at which tongues appear are those same levels from which devil worship emanates and at which demon-possession takes place.' <sup>387</sup> So he suggests that Pentecostalism's concept of Spirit-baptism 'may be construed as the introduction of the believer into the pneumatic dimension; while the Holy Spirit imparts also the *charismata* which are appropriate to the functioning of the *pneuma*.' <sup>388</sup> He concludes that 'it is not right to categorise the *charismata* and to say that there is only one way to the depths of men and women.' <sup>389</sup> Instead he suggests that 'it makes us aware of the entirety of the Christian life as a gift of the Spirit, and of certain areas within it which have been ignored for long years as being the sphere of *charismata*.' <sup>390</sup>

Does the Holy Spirit influence the Christian through 'communion' or by 'possession'? Following on from this 'zonal' interpretation, a little remembered series of lectures given in the early 1940s <sup>391</sup> offer an insight which could provide a useful basis for discussion regarding two possible ways in which the Holy Spirit works in a Christian.

McIntyre referred to Hodgson's series of lectures in reference to Calvin's doctrine of the Trinity. Had he cared to read further on in the same lecture series he would have discovered the Hodgson makes a useful distinction by drawing attention to two possible forms of relationship which humans can have with God. These are

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<sup>384</sup> SP, 226.

<sup>385</sup> SP, 226.

<sup>386</sup> SP, 226.

<sup>387</sup> SP, 226.

<sup>388</sup> SP, 226.

<sup>389</sup> SP, 226.

<sup>390</sup> SP, 226.

<sup>391</sup> Leonard Hodgson *The Doctrine of the Trinity*. The Croall Lectures 1942-43. (London: Nisbet, 1944)

“communion,” and “possession”.<sup>392</sup> These two terms may help to throw light on the phenomenology of ‘tongues’.

It is possible that Pentecostal and charismatic experience of the Holy Spirit refers to an individual being ‘possessed’ by the Holy Spirit? Here, the individual is not in control of the experience, but instead has been taken over by the Spirit in a similar manner to 2 Peter 1:21’s description of the inspiration of the prophets: ‘no prophecy ever came by human will, but men and women moved by the Spirit spoke from God.’<sup>393</sup> It can be argued that traditional Reformed teaching and experience, at its most authentic, involves ‘communion’ with God through the Holy Spirit, whereby the individual is still in control and yet experiences great closeness to God.

Hodgson quotes Dr. Kirk<sup>394</sup> regarding the difference between possession and communion, and it would appear that this is pertinent to the discussion here. ‘Communion with God’ never loses ‘the awareness of a duality; of participation in intercourse between the self and another. But in possession by God this disappears.’<sup>395</sup> Kirk suggests that ‘in such conditions (i.e. ‘possession’), the human spirit was thought of as temporarily eliminated from personality, its place being taken by another Spirit which assumed control of the human lips and limbs’ this ‘produced utterances and actions sometimes indeed intelligible enough, but at other times merely terrible and marvellous.’<sup>396</sup>

Are the attitudes of the 1940s, or the 1960s -2000s more correct regarding ‘superstition’? Modern concepts of personality have advanced since 1928, and the idea of the human spirit being ‘temporarily eliminated’ jars. A more felicitous way of expressing the experience would be that, while retaining both human spirit and individual personality, the individual involved is taken over by God’s Holy Spirit, and while still wholly conscious of what is happening, is overwhelmed by an

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<sup>392</sup> *ibid*, 38. referring to Rawlinson (sic) *Essays on the Trinity and the Incarnation* (London, 1928)

<sup>393</sup> NRSV. The Greek *φερομενοι* used figuratively of the Spirit of God by whom men are moved: *Greek-English Lexicon of the New Testament* (5<sup>th</sup> ed.) Walter Bauer’s 1958 ed. Gingrich and Danker (Chicago: The University of Chicago Press, 1979).

<sup>394</sup> Leonard Hodgson *The Doctrine of the Trinity*. The Croall Lectures 1942-43. (London: Nisbet, 1944) 38 referring to Rawlinson, 185.

<sup>395</sup> *ibid*, 38.

<sup>396</sup> *ibid*, 38.

experience 'out of this world.' This may be what the charismatics refer to as 'baptism in the Spirit,' and then they have recurrent subsequent experiences of the Spirit.

Hodgson commented in 1944 that 'this thought of being possessed by God, as distinct from enjoying communion with God, is at first glance something distasteful, if not actually repugnant, to many of us. It seems to suggest a relapse into primitive, superstitious ways of religion, which we should like to think we had outgrown.'<sup>397</sup>

It is ironic that it was precisely in the 1960s, which was an era when so many challenges to accepted mores were being made in society, that the charismatic movement appeared, and rocked the mainline denominations to the core. Would adherents of this movement consider themselves to be experiencing something 'primitive and superstitious?' Christians in the twenty first century are far more open to phenomena and an emphasis on 'experience' than Hodgson appears to have been in the 1940s. This is because much stress has been laid on the importance of having an experiential faith. In addition there has been an expectation that phenomena such as 'tongues and prophecy' should appear in the context of an 'ordinary' Christian experience because they are viewed as being more 'spiritual' than the experience of those in the mainline denominations. Is this a legitimate interpretation, and is it correct?

McIntyre quotes Hocken's *New Heaven? New Earth?*<sup>398</sup> as evidence for the acknowledgement that 'Pentecostalism' offers '...the organisation, embodiment, and expectation of all these gifts within the life of Christian communities.'<sup>399</sup> Hocken holds that the movement 'amounts to the re-activation in the Christian community, of levels and capacities of the human Spirit which had long lain dormant.'<sup>400</sup> In the West 'religion had become almost exclusively an intellectual, propositionalised affair.' By contrast Third World Christians 'are now encountering in Christianity, the penetration by the Holy Spirit, of activities already evident in worship and

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<sup>397</sup> *ibid*, 38,39.

<sup>398</sup> 22ff.

<sup>399</sup> WSpCh.III, 6.

<sup>400</sup> WSpCh.III, 6.

communication,<sup>401</sup> re-emphasising the view of Hocken above<sup>402</sup> that this was happening at 'levels in the human pneuma (spirit)' which were the 'same levels from which emanate devil worship and at which demon possession takes place.'<sup>403</sup>

McIntyre has a positive take on this view stating that 'the Exorcist'<sup>404</sup> had 'made us aware of depths of the human mind which we had tended too long to suppress or ignore. The pentecostalists are reminding us that these depths may also be invaded by the Holy Spirit.'<sup>405</sup> However this contrast between Christianity as 'an intellectual, propositionalised affair,' and the experiential emphasis which acknowledges the reality that tongues appear at the level 'in the human *pneuma*' which is the 'same' as that '.. from which devil worship emanates and at which demon-possession takes place'<sup>406</sup> raises all sorts of issues. One of the most important of these would be the discernment of the spirits involved. If the level of operation of tongues is the same as for evil spirit possession, and the person involved is not in control of the experience, they need to be clear which Spirit is in control.

Another danger inherent in a movement that emphasises feelings and emotions, is that when these are no longer present to the same extent, the individuals involved think that their faith has also weakened, rather being aware that true faith is not dependent on the coming and going of ephemeral experiences and emotions.

Shallowness and lack of discernment can lead to immaturity in faith. People can become credulous. George Hendry points this out with regard to a lecture by a well known Pentecostal leader of his day. The man testified of an unusual experience which he was given when he was woken from sleep around four o'clock in the morning with the message: 'God has no grandchildren.' Hendry agreed that the man correctly interpreted that this statement meant that each generation needed 'its own

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<sup>401</sup> WSpCh.III, 6.

<sup>402</sup> p.16.

<sup>403</sup> WSpCM III, 6.

<sup>404</sup> (a film)

<sup>405</sup> WSpCh III, 6.

<sup>406</sup> WSpCh.III, 6.

experience of God,' but asks, 'was this such a novel revelation that the man had to be roused at the unearthly hour of four o'clock to receive it?'<sup>407</sup>

Another interesting difference between 'communion' and 'possession' which can be gleaned from Hodgson's differentiation is that in communion 'the power which comes upon us enables us more truly to become our real selves.'<sup>408</sup> But in the case of 'possession' what happens 'is really and truly loss of self-control.'<sup>409</sup> That reality has been clearly seen in some charismatic renewals, for instance, in some accounts of events during the 'Toronto Blessing.'

Is the Pentecostal and charismatic emphasis on the emotions, merely paralleling society's current 'touchy feely' context? Does this emphasis lead to the practice of a more authentic Christian lifestyle? Or, like the church at Corinth which experienced so much charismatic blessing, does it lead to division, and pride? It is not coincidence that the content of 1 Corinthians 13 with its emphasis on 'love' and call to unity was sent to that much divided church with all its spiritual gifts. Historically, church renewal has led to awareness of sin, repentance and deep respect for a holy God. Does modern charismatic and Pentecostal teaching lead to this? Should it?

**(b)Prophecy.** McIntyre recognises the equally important role which prophecy holds within Pentecostalism. He defines prophecy as 'an utterance of the Word of God with precise relevance to a given situation, produced under the direct influence of the Holy Spirit.'<sup>410</sup> However this is open to misinterpretation depending on what is meant by 'the Word of God.' Pentecostal prophecy does not always derive from scripture, although it may claim to be a 'word **from** God.' He suggests that Pentecostals do not add anything 'to the accepted theology of proclamation.' Yet he fails to recognise that while Reformed preaching focuses on proclaiming God's written Word, Pentecostal prophecy seeks direct inspiration from the Holy Spirit to give them a word from God, often without any reference to the Scriptures. Such

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<sup>407</sup> George S. Hendry *The Holy Spirit in Christian Theology* (London: SCM, 1965) 134.

<sup>408</sup> Leonard Hodgson *The Doctrine of the Trinity* (London: Nisbet & Co.1944) 40

<sup>409</sup> *ibid*, 40.

<sup>410</sup> *SP*, 226.

prophecy needs to be tested for authenticity, especially when it is being given within the context of an ordinary church service.

McIntyre appreciates that in the Pentecostal tradition ordinary believers are empowered by the Holy Spirit to 'receive a word from the Lord and give it expression.'<sup>411</sup> He remembers to refer to the necessity to test the truth of such a message acknowledging 'a new emphasis on discernment as an objective test prior to doctrinal orthodoxy.'<sup>412</sup> He interprets 'this discernment' as being very important because it involves 'the determination of what God is doing here and now, of what the Word of God truly is for this specific situation.'<sup>413</sup> It also involves an understanding 'of where the Spirit is leading us, of what God is telling us about Christ, the Spirit, the world and ourselves.'<sup>414</sup> However, particularly in view of lay participation, it would appear in reality that within Pentecostal churches the required discernment is in fact the discernment needed to know whether the message has been inspired by the Holy Spirit at all, and whether it is in harmony with the true teaching of the Church (i.e. testing its truth by reference to Scripture.)

He considers that the 'spontaneity'<sup>415</sup> of Pentecostals' prophecy represents 'a high level of dependence upon the inspiration of the Spirit.'<sup>416</sup> By contrast he notes that the careful preparation for preaching in mainstream denominations 'must appear as contrived and formalised.'<sup>417</sup> This can be countered by asserting that the Spirit is involved in the preparation, although he admits that perhaps the mainline denominations ought to make reliance on the Spirit during the activity of preaching a priority as well. He admits that often there is a failure to do this.

McIntyre appears to be attracted by what he describes as 'lively worship which uses the whole body' suggesting that it involves 'hand-clapping; arms upstretched in prayer; the laying on of hands; the relation of religion and healing,'<sup>418</sup> which all

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<sup>411</sup> SP, 226.

<sup>412</sup> SP, 227.

<sup>413</sup> SP, 227.

<sup>414</sup> SP, 227.

<sup>415</sup> SP, 232.

<sup>416</sup> SP, 232.

<sup>417</sup> SP, 232.

<sup>418</sup> SP, 227.



operate to overcome 'the mind-body dichotomy.'<sup>419</sup> He does not suggest how any of this would fit into a typical Presbyterian Sunday service, but reaches the conclusion that it is no wonder that mainline denominational members are becoming involved in the movement while retaining membership in their own denomination. It is quite clear that he finds himself attracted by many aspects of these movements and he wishes that his own denomination was experiencing similar vitality.

McIntyre claims that 'Pentecostalism.. makes us aware of the entirety of the Christian life as a gift of the Spirit, and of certain areas within it which have been ignored for long years as being the sphere of *charismata*.'<sup>420</sup> But is he correct in this analysis? The list of gifts of the Spirit in 1 Corinthians 12 includes such gifts as 'wisdom and knowledge.' 1 Corinthians 14:15 insists that Christians will pray and praise with mind and spirit. Romans 12 speaks of such gifts as 'teaching, exhortation,.. giving diligent leadership and cheerful compassion.'<sup>421</sup> Here the emphasis is on the mind, and not some subconscious 'below awareness' level of experience. Has McIntyre's reaction against a perceived over emphasis on the intellect within the mainline denominations led to too easy an acceptance of Pentecostal and charismatic claims?

### **C. Paul's letters.**

McIntyre comments that Paul's letters totally confirm the impression given in Acts that the Holy Spirit 'was a central figure, even a controlling figure in the worship, thought, decision-making and actions of the early Church.'<sup>422</sup> He states that he has found Paul's teaching regarding the Holy Spirit hard to formalise because it was so scattered throughout the writings. He admits that it was only after careful analysis, and with some trepidation, that he selected certain areas of Paul's thought regarding the Holy Spirit which he considered to define his teaching.<sup>423</sup> This hesitance stands in stark contrast to his confidence in dealing with the historical and philosophical material regarding the Spirit which appears in the next Chapter.

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<sup>419</sup> SP, 226.

<sup>420</sup> SP, 226.

<sup>421</sup> NRSV.

<sup>422</sup> SP, 60.

<sup>423</sup> SP, 60 his own words are 'greatly daring'.



The relevant material in Paul here are his reference to the Holy Spirit as the basis of 'unity, and diversity .. of the person and community redeemed by Jesus.'<sup>424</sup>

**(i)Unity.** Eph.4:3-16 is 'the classical passage' in this regard as it refers to 'the unity of the Spirit which holds the whole life of the Church in one.'<sup>425</sup> Paul pleads with the Ephesians to 'lead the Christian life..in complete loving harmony and in steadfast intention to maintain the unity of the Spirit in the bond of peace.'<sup>426</sup> He calls 'this unity of the Spirit within which the Christian life in the Spirit is to be lived'<sup>427</sup> 'an analogue of the unity of Christ, the unity of faith, of baptism, the unity of the God and Father of us all.'<sup>428</sup> 'It is also the paradigm for the diversity of gifts that exist within the Church- apostles, prophets, evangelists, pastors, teachers- for the building up of the body of Christ, until we reach the full measure which Christ intended for us.'<sup>429</sup> The whole concept of how the Christian life is constructed and 'of the analogues through which it is to be interpreted' is based on 'the unity of the Holy Spirit.'<sup>430</sup>

**(ii) Diversity** Under this heading McIntyre discusses Paul's view of the 'gifts of the Spirit'(1 Cor. 12:4-11.) listing them in full: 'the utterance of wisdom, the utterance of knowledge, faith, gifts of healing, working of miracles, prophecy, ability to distinguish between spirits, tongues and interpretation of tongues.' He refers to the 'comparable list.. at the end of the same chapter (vv.28-30) apostles, prophets, teachers, workers of miracles, healers, helpers, administrators, speakers in tongues, those who interpret tongues,'<sup>431</sup> commenting that 'despite this vast range and variety, these gifts are from the same Spirit. Further, they are manifestations of the same Spirit, and so close is the relationship of the Spirit to God in Paul's thought that he can add that it is the same God who inspires them in everyone. But the diversity is held in unity by another circumstance, namely, that the gifts are all given "for the

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<sup>424</sup> SP, 61.

<sup>425</sup> SP, 62.

<sup>426</sup> DHSp, 14. SP, 62.

<sup>427</sup> DHSp, 14.

<sup>428</sup> SP, 62.

<sup>429</sup> SP, 62.

<sup>430</sup> SP, 62.

<sup>431</sup> SP, 66.

common good”(v.7) and not for any private indulgence or for any exhibition of personal power.’<sup>432</sup>

This last emphasis is important. Perhaps McIntyre was aware of indulgences such as these within the charismatic movement. It was certainly a constant danger. The emphasis on ‘the common good’ is vital here and an important point for him to make. So is the realisation that the Church requires to hold its diversity in unity. McIntyre approves the image of ‘one body’(12f.) being applied to the Church<sup>433</sup> stating that its ‘purpose is to demonstrate the need for each for all, the interlocking of each with all and the care that each must have for the other.’<sup>434</sup> He understands that ‘it is the Holy Spirit who has introduced us into this unity and continues to inspire us in this diversity in unity.’<sup>435</sup> So in many ways this underlines his emphasis on the community as being the locus for the expressions and reception of the Spirit.

#### **D. John’s Gospel.**

McIntyre focuses on John 20:22f where the risen Jesus appears to the disciples and says “receive the Holy Spirit,” and grants them at the same time ‘the authority to forgive sins and to refuse to forgive them.’<sup>436</sup> Again his agenda is clear when he comments that this represents ‘a new association for the Spirit.’ He views this command to receive the Holy Spirit and forgive sins as being aimed at directing ‘us outside of ourselves to those with whom we live.’<sup>437</sup> This is in contrast to the ‘tendency in the history of the doctrine of the Holy Spirit to remove the Spirit from the mass of believers and to concentrate him in the hands of the clergy, those to whom the power of the keys will now belong, the power to forgive and retain sins.’<sup>438</sup> He understands this interpretation of the text as the beginning of the Spirit acquiring ‘a liturgical role, as if in an established Church.’<sup>439</sup>

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<sup>432</sup> SP, 66.

<sup>433</sup> SP, 66.

<sup>434</sup> SP, 66.

<sup>435</sup> SP, 66.

<sup>436</sup> SP, 70.

<sup>437</sup> SP, 70.

<sup>438</sup> SP, 70.

<sup>439</sup> SP, 70.

III. McIntyre views the community of the Church as the prime expression of the Spirit's presence, stating that the *opus ad extra* with regard to the Spirit in relation to the Church is 'one of the most dynamic manifestations of the Holy Spirit.'<sup>440</sup>

#### **The Church as community.**

McIntyre's teaching regarding the role of Church as community is best understood against his perception that the modern western world is full of lonely people.<sup>441</sup> The Church continues to have a responsibility for both mission and theology,<sup>442</sup> even in the twentieth century. He notes that in reaching out to others, it is important to remain aware of the fact that theology still retains many western cultural thought-forms. He suggests that the Church is best at transmitting her message when she is 'relating it to the problems by which she and her contemporaries were commonly distressed.'<sup>443</sup> This requires to be done in such a way that she remains faithful to her core message. Too frequently the Church has been criticised for merely reflecting 'contemporary thought,'<sup>444</sup> and failing to strike a 'distinctive note.'<sup>445</sup>

The generally accepted 'orthodox conception of the Church is an established institution, or an integrated organism, the Body of Christ, identifiable as a unit, which stands over against the world, the unregenerate, the unredeemed-to whom is its Christ –given mission to take the Gospel.'<sup>446</sup> He considers that this understanding of the Church perhaps needs 'to be re-affirmed and retained, for it has both a long tradition and it seems to be Biblically substantiated.'<sup>447</sup> However there are three reasons why it has been much criticised. 'It evinces many of the characteristics of contemporary secular institutions- power-structures, pseudo-authoritarianism, moral-ambiguities, world-involvement, secular-materialism.'<sup>448</sup> 'Its

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<sup>440</sup> *The Shape of Pneumatology* (Edinburgh: T. & T. Clark, 1997) 211

<sup>441</sup> *The Church, The Word and the Needy World*. Pasadena Presbyterian Church Centennial Lectures. Dec.3-6, 1974. *Lecture 1. How needy is needy.1.*

<sup>442</sup> Series of lectures *Contemporary trends and issues in Theology. II. Theology and the Mission of the Church.*

<sup>443</sup> WSK.(1) Preaching: a function of Variables, 1

<sup>444</sup> WSK.(2) Doctrine: a question of Standards, 1

<sup>445</sup> WSK.(2) Doctrine: a question of Standards, 1.

<sup>446</sup> TMC, 3,4.

<sup>447</sup> TMC, 4.

<sup>448</sup> TMC, 4.

very elaborateness<sup>449</sup> was preventing the Church from fulfilling its 'simple task'<sup>450</sup> in the commission which Jesus had given to it.<sup>451</sup> Identifying the Church with the power structures and other characteristics of secular institutions failed to appreciate Jesus' identification with 'the outcasts, the dispossessed, the underprivileged, the starving and the suffering.'<sup>452</sup>

McIntyre accepts that 'the Church is an historical institution whatever else she is,'<sup>453</sup> and yet that she also comprises ordinary people who 'live in society with others.'<sup>454</sup> His emphasis on the Church as community may have arisen from his involvement with the Iona Community. There the Church operates as 'a caring community,'<sup>455</sup> presents 'a transcendent ethic,'<sup>456</sup> and 'speaks of forgiveness, reconciliation.'<sup>457</sup>

George MacLeod (of the Iona Community) had succeeded in incorporating the concept of community with an emphasis that forgiveness, which is achieved through Jesus' death, is made concrete within the community with the practice of mutual forgiveness between believers.

McIntyre comments that the doctrine of the Trinity contains an important concept of community. Christian fellowship is founded on the nature of God himself, because God experiences community within the Godhead. Taking Augustine's concept of the Holy Spirit as representing the eternal love between Father and Son, 'the *vinculum* binding (them) ..together,'<sup>458</sup> he makes the Holy Spirit the basis of Christian fellowship. In this way the doctrine of the Trinity becomes relevant for ordinary Christian existence in a way it was not for those who only view the doctrine as it is expressed in the philosophical terms current in the early centuries of the Church.

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<sup>449</sup> TMC, 4.

<sup>450</sup> TMC, 4.

<sup>451</sup> TMC, 4.

<sup>452</sup> TMC, 4.

<sup>453</sup> Article in the Scotsman Newspaper 18/7/1963 *Where stands the Kirk? (1)Preaching: a function of variables, 1.*

<sup>454</sup> WSK. (1) *Preaching: a function of variable, 1.*

<sup>455</sup> CWNW, *Does the Church count as a Change-maker; or is it only affected by change? 3.*

<sup>456</sup> CWNW, *Does the Church count as a Change-maker; or is it only affected by change? 3.*

<sup>457</sup> CWNW, *Does the Church count as a Change-maker; or is it only affected by change? 3*

<sup>458</sup> TCom, 5.

McIntyre adds two other emphases to the theology of community. He wishes to set the command to 'love God and your neighbour' together within it. By doing so there would be 'new motives'<sup>459</sup> (for serving my neighbour) and 'deepened resources'<sup>460</sup> (for fulfilling my duties to him). He is keen to emphasise that if love to God and neighbour were held firmly together, then there is no way that anyone could 'live in relation to God and forget all obligations to his fellowmen.'<sup>461</sup>

He comments that 'we only find God, when we are found of Him in Jesus Christ, in the community, which is His Church, in our neighbour, and in the two sacraments.'<sup>462</sup> He warns that pneumatology cannot be neglected in this regard because the Holy Spirit acts in changing Christians' attitudes within these relationships between God, the individual and the neighbour. Therefore it is important to 'honour His place within the community, for that is the place of His abiding,'<sup>463</sup> and there he becomes 'the bond of our peace, the light of our vision, and the inspiration of our will.'<sup>464</sup>

Finally he stresses God's freedom in acting 'we dare not say that God must **always** act in the way in which we have said he does.'<sup>465</sup> Referring to the wind blowing where it will and God's 'own uncovenanted mercies,'<sup>466</sup> he insists that any theology requires to acknowledge this freedom, and that God is not restricted to mediating forgiveness 'through the community,'<sup>467</sup> he may deal with us individually and directly.

#### **IV. McIntyre's doctrine of the Spirit and the sacraments.**

##### **A. The Holy Spirit's role in Infant Baptism.**

A case study in pragmatism: Is infant baptism a defensible liturgical practice of the Church community, or 'the rationalising of a fortuitous Church practice?'

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<sup>459</sup> TCom, 10.

<sup>460</sup> TCom, 10.

<sup>461</sup> TCom, 10.

<sup>462</sup> TCom, 13.

<sup>463</sup> TCom, 13.

<sup>464</sup> TCom, 13.

<sup>465</sup> TCom, 13.

<sup>466</sup> TCom, 13.

<sup>467</sup> TCom, 13.

This case study investigates the variety of views held by McIntyre regarding this practice which appear to have changed over the course of time, and possibly, depending on his intended audience.

He gave a number of lectures regarding infant baptism to different audiences over a length of time, with different emphases and comments. The lectures witness to the subtle differences in his approach. It is a useful indicator of McIntyre's pragmatism in that he is prepared to defend the practice, despite his personal doubts, if he is addressing those who are likely to have to practise infant baptism. Yet, on another occasion, perhaps because he was free of the burden of responsibility for ministerial formation, and also operating in another country, he suggests that this controversial practice is an accident of history!

One unpublished lecture outlines in detail his difficulties over the years with the practice of infant baptism, and how he tried to overcome them. He cautions against the desire to have 'an unduly tidy and integrated theory of the doctrine,'<sup>468</sup> likening his attempt to define baptism with his pneumatology which similarly could not be compressed into 'a totally comprehensive format.'<sup>469</sup> 'We cannot categorise the actions of the Spirit.'<sup>470</sup>

'The Spirit is present in baptism, but no one can prescribe a priori where he will appear in that sacrament, or when.'<sup>471</sup>

### **(I) Why infants?**

McIntyre admits that there are serious difficulties here which have been acknowledged 'to be both doctrinal and textual.'<sup>472</sup> Doctrinal issues arise because infants are unable to profess faith. It is possible to view baptism as being initiation. 'Reformed theology has traditionally regarded baptism as fulfilling in the Christian community the role played by circumcision in the Jewish community, that of being the ceremony of introduction of the young person into the believing community.'<sup>473</sup>

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<sup>468</sup> *Lecture The Doctrine of Baptism* 18.

<sup>469</sup> DB, 18.

<sup>470</sup> DB, 18.

<sup>471</sup> DB, 18.

<sup>472</sup> DB, 14.

<sup>473</sup> DB, 9.

He acknowledges the difficulty that there is no New Testament evidence that infants **were** baptised, and gives the response that the New Testament does not forbid infants to be baptised, neither does it state 'that the children of Christians must await adulthood before they can be baptised.'<sup>474</sup> So he suggests that those who restrict baptism to adults are making 'a law out of an argument from silence.'<sup>475</sup> The book of Acts offers evidence of whole households being baptised, which could well include children.

He suggests that 'it is perhaps the inability of infants to profess faith which has been the impediment to infant-baptism for theologians who opposed ex opera operato theories of the sacraments.'<sup>476</sup> In addition, these theologians would stipulate 'a highly intellectualised faith, which further disqualified infants.'<sup>477</sup>

While still a student he tried to answer this objection by suggesting that infants had a 'seminal faith, which grows into more mature responses to the grace of God.'<sup>478</sup> Accepting that this was rather a tenuous argument, he then suggests 'that faith is human response to divine grace'<sup>479</sup> quoting Luther : 'The sacraments are given by God in order to arouse and confirm faith in those that use them.'<sup>480</sup>

He 'argued that infant-baptism demonstrated in a singularly powerful way the fact that God's redeeming and renewing grace, offered to us in the sacraments, is totally unmerited; we are unable, because of our sinfulness, to make any claims upon God. All is sola gratia.'<sup>481</sup> And that continued to remain his defence of infant-baptism.<sup>482</sup>

He suggests that 'we can only begin to get the order right if we see that the baptism is primarily an affirmation of, and an implementation of, the faithfulness of Christ,'<sup>483</sup> arguing that what makes 'the symbolism of infant-baptism so

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<sup>474</sup> DB, 14.

<sup>475</sup> DB, 14.

<sup>476</sup> DB, 15.

<sup>477</sup> DB, 15.

<sup>478</sup> DB, 15.

<sup>479</sup> DB, 15.

<sup>480</sup> DB, 15. (A.C.13, quoted in SCB 1957, 23)

<sup>481</sup> DB, 15.

<sup>482</sup> DB, 15.

<sup>483</sup> DB, 16.



significant<sup>484</sup> is because it is not something which people can 'do for themselves,'<sup>485</sup> 'we have to be brought.'<sup>486</sup> Again he accepts that those baptised 'have to grow in' their 'response to God's faithfulness in Christ.'<sup>487</sup> Therefore there are always 'some.. who do not. They quench the Holy Spirit. They became back-sliders. They throw God's gift back in his face.'<sup>488</sup> This is because there is always 'the paradox of divine grace and human freedom'<sup>489</sup> despite 'all the infinity of God's love towards us, and the depth of the faithfulness of Jesus.'<sup>490</sup>

It is telling that when he did not feel that he had to defend the practice, for whatever reason, McIntyre could take a different viewpoint. His colleague Thomas Torrance had been responsible for contributing to the debate regarding infant baptism in reports which delivered to the General Assembly of the Church of Scotland over a nine year period. The issue being debated had regard to the vexed question 'endemic to Reformed theology; namely, how is it possible to reconcile the Reformed emphasis upon the place of faith in the sacraments in general, with the fact that the recipient of the sacrament of baptism is not in any normal sense a believer, or in any way capable of faith?'<sup>491</sup>

That Report detailed 'the New Testament evidence for baptism,'<sup>492</sup> 'the history of church doctrine and practice stretching from patristic times to modern Scottish theology, together with a modern re-presentation of the case for infant baptism.'<sup>493</sup> McIntyre commented that it could have the effect of 'rationalising..what may have been fortuitous church practice.'<sup>494</sup> In this regard 'it may well have been that infant baptism found its way into the life of the church by a series of historical accidents...It would be wrong to theologise these processes and so try to rewrite history.'<sup>495</sup> However he is careful to add that this 'is *not* to say that we might not offer a present-

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<sup>484</sup> DB, 16.

<sup>485</sup> DB, 16.

<sup>486</sup> DB, 16.

<sup>487</sup> DB, 16.

<sup>488</sup> DB, 16.

<sup>489</sup> DB, 16.

<sup>490</sup> DB, 16.

<sup>491</sup> *Current Theology around the world: 2.Scotland*. Religion in Life 37 (1968) Abingdon Press, 180.

<sup>492</sup> CTAW, 181.

<sup>493</sup> CTAW, 181.

<sup>494</sup> CTAW, 182.

<sup>495</sup> CTAW, 182.

day theological interpretation of infant baptism. What we must not do is to write theology as if it were genuine history.'

(i) **The importance of community involvement.** McIntyre emphasises that baptism 'is to be administered within the community and the faith of the whole Church, and properly within the worship of the Church.'<sup>496</sup> The person 'who baptises with water'<sup>497</sup> should not be separated 'from God who baptises with the Spirit.'<sup>498</sup> In his opinion a 'Trinitarian formula structures almost everything else that we say about baptism.'<sup>499</sup> Jesus' own baptism which combined elements of water and the Spirit was 'prescriptive of future understanding of the sacrament'.<sup>500</sup> 'The Spirit is present, both in the baptism of our Lord, and as the medium of the baptism which will be administered in the name of Christ- baptism by water and the Spirit, as Jesus himself said.'<sup>501</sup>

(ii) **What happens at Baptism**

It was not an invention of the Church nor was it similar to gaining admission to a club. Baptism was 'in the name of' Father, Son and Holy Spirit. McIntyre is careful to emphasise that this 'is best understood to mean "by the authority of" or "in the power of"'<sup>502</sup> thus underlining the reality that 'the rite is not an invention of the Church, constituted by it as a means of admission to a club or an institution or a lodge.'<sup>503</sup>

a) **The involvement of the Holy Spirit.** What 'of John the Baptist's declaration that Jesus will baptise with the Holy Spirit'?<sup>504</sup> 'The gift of the Holy Spirit'<sup>505</sup> is included in 'all the benefits of the Gospel'<sup>506</sup> which the person being baptised receives. McIntyre views what happens is that 'the Holy Spirit makes those who are baptised

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<sup>496</sup> DB, 5.

<sup>497</sup> DB, 5.

<sup>498</sup> DB, 5.

<sup>499</sup> DB, 5.

<sup>500</sup> DB, 7.

<sup>501</sup> DB, 8.

<sup>502</sup> DB, 10.

<sup>503</sup> DB, 10.

<sup>504</sup> DB, 12.

<sup>505</sup> DB, 12.

<sup>506</sup> DB, 12.

sharers in Jesus' one baptism.<sup>507</sup> The disciples' mission to all the world included baptism 'in the name of the Father and of the Son and of the Holy Spirit.'<sup>508</sup> They themselves were promised baptism with the Holy Spirit by the Risen Christ (Acts:1:2) and this promise was fulfilled 'in the gift of the Holy Spirit to the Church at Pentecost.'<sup>509</sup> They experienced 'union and communion with the Risen Christ'<sup>510</sup> in such a forceful way 'that it was an effective force and light in the whole of their dedication to the obedience and service of Christ.'<sup>511</sup> In addition 'the Church which is the body of Christ is created by the Spirit, and he remains throughout the New Testament, and on into subsequent history, as the power, by whose presence the great salvific acts of the life, death and resurrection of Jesus Christ are constantly presented and re-presented to the people of God.'<sup>512</sup> Right 'from the earliest days of the Church'<sup>513</sup> there was 'established..a close connection between baptism with water, and baptism with the Holy Spirit.'<sup>514</sup>

In comparison to Pentecostal / charismatic practice.

McIntyre's difficulties with baptism included 'the failure of traditional theology of baptism to emphasise effectively the place of the Holy Spirit in baptism.'<sup>515</sup> He compares this unfavourably to the controlling place which charismatics give to baptism in the Spirit 'both in their theology, and more significantly in the liturgy and practice of their faith.'<sup>516</sup> And even when traditional theologies have recognised the Holy Spirit's place in the baptismal process, this has not been done in a way 'which provides the sheer release of Christian joy and commitment which the Charismatics achieve with their less rounded theology, and less sophisticated liturgical techniques.'<sup>517</sup>

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<sup>507</sup> DB, 12.

<sup>508</sup> DB, 12.

<sup>509</sup> DB, 12.

<sup>510</sup> DB, 12.

<sup>511</sup> DB, 12.

<sup>512</sup> DB, 12.

<sup>513</sup> DB, 13.

<sup>514</sup> DB, 13.

<sup>515</sup> DB, 4.

<sup>516</sup> DB, 4.

<sup>517</sup> DB, 4.

It could be argued that he is not comparing like with like here. Charismatic and Pentecostal baptism in the Spirit does not take place in a formal church-based ceremony. Adult baptism in denominations which practice it does.

An introduction of a 'two-stage' process by the Pentecostals.

McIntyre considers that the Pentecostals wish to make 'two distinct stages of the creation of Christians.'<sup>518</sup> This means that water-baptism becomes associated 'with conversion and with confession of faith at conversion,'<sup>519</sup> and 'Spirit- baptism..is effected by Christ and brings the individual into closer relationship with Christ and the Holy Spirit equips him/her for more powerful service in the world, endowing him/her with all the gifts of the Spirit.'<sup>520</sup> The experience can 'be understood as a re-enactment of the original Pentecost.'<sup>521</sup> On this interpretation, the outpouring of the Spirit at Pentecost is not seen to be a once for all event, 'but as the paradigm of the way in which the Exalted Christ will continue to act throughout history.'<sup>522</sup> Within the 'context of Pentecostalism'<sup>523</sup> the Spirit's presence is 'identified' by 'speaking with tongues.'<sup>524</sup>

### **The shape of baptism in the Shape of Pneumatology.**

When it came to his final discussion of the topic in the *Shape of Pneumatology*, McIntyre gave it the heading 'the *sacramental/liturgical* role of the Spirit.'<sup>525</sup> Here he chose to focus on the liturgical practise of his denomination, viewing the Holy Spirit's role as being 'sacramental.'<sup>526</sup> In doing so he followed the Barthian focus of uniting divine and human action in the sacrament with its focus on Jesus' baptism as its basis. However he does not comment on Barth's key objection to baptising infants that the ceremony does not reflect what happened in Jesus baptism.<sup>527</sup> McIntyre's grounds for suggesting that Jesus' baptism 'must be regarded as the

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<sup>518</sup> DB, 13.

<sup>519</sup> DB, 13.

<sup>520</sup> DB, 13.

<sup>521</sup> DB, 13.

<sup>522</sup> DB, 13.

<sup>523</sup> DB, 13.

<sup>524</sup> DB, 13.

<sup>525</sup> SP, 248.

<sup>526</sup> SP, 248.

<sup>527</sup> compare Buckley *Community Baptism and Lord's Supper* in The Cambridge Companion to Karl Barth ed. John Webster (Cambridge: Cambridge University Press, 2000 5<sup>th</sup> printing 2007) 204

foundation of the whole sacrament, both in its ritual celebration and in the exposition of the detail that composes it,<sup>528</sup> focus on Jesus' identification with humanity and the forgiveness of sin. Indeed, historically, Jesus' baptism involves the descent of the Holy Spirit in response to his prayer and obedience. But making Jesus' baptism 'the foundation of the whole sacrament, both in its ritual celebration and in the exposition of the detail that composes it,<sup>529</sup> does not give grounds for christening infants. As he admits himself 'forgiveness cannot be subtly eliminated from the occasion'<sup>530</sup> either because 'we no longer believe in original sin, or because we cannot see how forgiveness has anything to do with babies.'<sup>531</sup> In addition the Spirit cannot be eliminated from the occasion 'for he is the confirming and energising power at the heart of the sacrament.'<sup>532</sup>

By focusing on the Holy Spirit's 'place and promise'<sup>533</sup> in Jesus' baptism, McIntyre observes that 'the Spirit, in addition to setting the seal upon'<sup>534</sup> Jesus' person and mission, was also 'God's assurance that the same Spirit would be with him throughout the fulfilment of the divine purpose.'<sup>535</sup> From this he draws the conclusion that similarly 'the Spirit is present in the celebration of the sacrament to affirm the reality of God's forgiveness, which is not tied to the space-time point of the original celebration but is for ever and a day.'<sup>536</sup> The Spirit 'by his presence..assures all there present that he will in times to come- in childhood, adulthood, age and death- be the continuing mediator of these benefits secured in Christ by the mercy and love of God.'<sup>537</sup>

He needs to find evidence to back his understanding that Jesus' baptism, and the Holy Spirit's vital place within it, underlay the sacrament of baptism. He claims that his reason for focusing on this, is that then the sacrament becomes anchored in a specific event in Jesus' life, rather than being sourced, as it usually was from

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<sup>528</sup> SP, 250.

<sup>529</sup> SP, 250.

<sup>530</sup> SP, 250.

<sup>531</sup> SP, 250.

<sup>532</sup> SP, 250.

<sup>533</sup> SP, 250.

<sup>534</sup> SP, 250.

<sup>535</sup> SP, 250.

<sup>536</sup> SP, 250.

<sup>537</sup> SP, 250.

Mt.28:19 or Acts 2:38f. Jesus' baptism gives 'an internal relation'<sup>538</sup> between the event and the sacrament, in contrast to the command to baptise which is external. Thus in this way there is practically a 'constituting narrative'<sup>539</sup> in baptism similar to that found in the Lord's Supper. However after investigating the liturgies for baptism, he was disappointed to find little justification for taking this position. Only the Anglican *The Book of Common Prayer*<sup>540</sup> and the Hymn *The Son of Man from Jordan arose* agreed with this view. The other liturgies make little reference to the scriptural account of Jesus' baptism, nor is the baptism being carried out in the liturgy related to it.

Specifically Paul never makes this connection. He focuses on the picture of the individual being baptised into Christ's death and risen with him in his resurrection (Rom 6:3) or 'by one Spirit into one body'<sup>541</sup> (1 Cor.12.13.) This is the imagery which has dominated the more recent liturgy in the Church of Scotland *Common Order* despite it not having appeared in any of the previous Church of Scotland orders. McIntyre had to search hard and only found the link being made with Jesus' baptism in an optional prayer in the 1979 *Book of Common Order*, and one sentence in the 1994 one. He comments that such 'marginalising' of Jesus' baptism from the structure of the rite was strange in the face of the fact that much modern theology makes Jesus' baptism 'central to a right understanding of the sacrament.'<sup>542</sup> He does not admit the possibility that perhaps, on this occasion, he was the one who was making the wrong connection.

In *The Shape of Pneumatology* he discusses the role of the Holy Spirit in adult baptism and confirmation pleading 'for an increased emphasis upon the place of the Holy Spirit in each.'<sup>543</sup> He comments that *The Book of Common Order of the Church of Scotland (1994)* makes 'frequent reference to the Holy Spirit'<sup>544</sup> in the 'order for adult baptism'<sup>545</sup> referring to the Holy Spirit with regard to Jesus' baptism, when the

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<sup>538</sup> SP, 252

<sup>539</sup> SP, 252.

<sup>540</sup> SP, 251.

<sup>541</sup> SP, 252.

<sup>542</sup> SP, 253.

<sup>543</sup> SP, 232.

<sup>544</sup> SP, 233.

<sup>545</sup> SP, 232.



water is blessed, and 'the petition that the baptisand be "born anew of water and the Holy Spirit,"<sup>546</sup> yet there was no prayer 'for the actual *gift* of the Holy Spirit to the baptisand.'<sup>547</sup> He suggests that perhaps the theological reason for this was that no 'firm connection'<sup>548</sup> had been seen 'between baptism and the gift of the Spirit, who will create new possibilities of faith and service for the person baptised.'<sup>549</sup> Instead it would appear that the Holy Spirit is viewed 'more as an instrument or a function in the rite.'<sup>550</sup> The use of phrases such as 'by water and the Holy Spirit' and 'being born anew of water and the Holy Spirit' would suggest this.<sup>551</sup> McIntyre is careful to distance himself from any 'inherent *ex opere operato* connection between the sprinkling of the water and the descent of the Spirit.'<sup>552</sup> Instead he suggests 'such a baptism' should have within it implicitly 'the promise, expectation and the reality, whether at the time or later, of the actual gift of the Holy Spirit'<sup>553</sup> due to 'all the attendant variables,'<sup>554</sup> which for him include 'the faith of the person being baptised, the supportive faith and acceptance of the congregation, the invocation of the Trinity, the appropriate Scriptures being read, and the interpretative introductory preamble and prayers.'<sup>555</sup>

He further underlines such an expectation with the analogy of the faith required at the sacrament of the Lord's Supper to believe that in the receiving of 'the bread and the wine, Jesus Christ himself is really present.'<sup>556</sup> In addition 'the spiritual nourishment'<sup>557</sup> received far from being 'momentary and immediately evanescent,'<sup>558</sup> is 'lasting and sustaining.'<sup>559</sup> From this he argues that 'the gift of the Holy Spirit..should be regarded as a very significant present element in the sacrament

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<sup>546</sup> SP, 233.

<sup>547</sup> SP, 233.

<sup>548</sup> SP, 233.

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<sup>557</sup> SP, 233.

<sup>558</sup> SP, 233.

<sup>559</sup> SP, 233.



of adult baptism.’<sup>560</sup> This is because the Holy Spirit ‘is likely to play an all-important part in the new life which has begun, in the newborn service of Christ.’<sup>561</sup> With such a strong view being held of the Holy Spirit’s role in adult baptism McIntyre’s attempted defence of his denomination’s practice of infant baptism seems even less valid.

The order of service used in confirmation makes it clear that the person involved ‘has come “to receive the strengthening of the Holy Spirit.”’<sup>562</sup> In the prayer which follows later the request is that ‘the candidates be sent forth by God “in the power of the Holy Spirit.”’<sup>563</sup> Another prayer refers to ‘our experience of your Holy Spirit.’ This again suggests something of ‘the role that the Spirit is expected to play in and through the confirmation’<sup>564</sup> which is being undergone. McIntyre comments that the acknowledgement of the Holy Spirit’s role seems to be stronger in the confirmation order of service compared to that for adult baptism. Therefore the adult baptism order of service would appear to be in need of correction.

**B.The Holy Spirit’s role in Communion.** In *The Shape of Pneumatology* McIntyre restricts himself to a consideration of the liturgical evidence for the Holy Spirit’s place in the sacrament of the Lord’s Supper.<sup>565</sup> He suggests that this predominantly occurs in the preliminary prayer when God is asked to clean thought by ‘the inspiration of the Holy Spirit.’<sup>566</sup> The prayers which he reviewed all recognised the necessity of the Holy Spirit’s help in carrying out God’s will. In addition, the *epiklesis* which has a central place implores God to send the Holy Spirit, asking him ‘to bless and consecrate’<sup>567</sup> the elements, so that the bread and cup become the communion of the body and blood of Jesus Christ and those taking part in the celebration will ‘by faith be made partakers of His body and blood, with all his benefits, to our spiritual nourishment and growth in grace.’<sup>568</sup> He found this

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<sup>560</sup> SP, 233.

<sup>561</sup> SP, 233.

<sup>562</sup> SP, 233.

<sup>563</sup> SP, 233,234.

<sup>564</sup> SP, 234.

<sup>565</sup> SP, 256.

<sup>566</sup> SP, 256.

<sup>567</sup> SP, 256.

<sup>568</sup> SP, 256.

emphasis to exist in the liturgies of 1929, 1940 and 1994, with the exception of the liturgy of H.J.Wotherspoon of 1929. It was a tradition within the Church which originally appeared in *The Book of Common Prayer*. This leads him to comment that it is significant to anyone taking the view that the liturgy of a Church can offer a more true evidence of that Church's thinking than theology which is expressed more explicitly.

With regard to Calvin's interpretation of the role of the Holy Spirit, Calvin states that there is no 'inherent efficacy'<sup>569</sup> in the sacrament to confer the Holy Spirit's gifts to believers. Instead he acts to prepare hearts to receive the 'redeeming, renewing Saviour.'<sup>570</sup> This implies that salvation can be had without the sacraments. McIntyre suggests that this delivers unbaptised infants 'from some ambivalent status in limbo.'<sup>571</sup>

He comments that Calvin had to emphasise that no one needs the sacraments in order to be saved, in response to the situation which had existed before the Reformation, when the Church offered no word or interpretation along with the sacrament. At that time there was no link with the believer's faith when the priest celebrated the sacrament. The celebration alone conveyed grace. In response Calvin required to emphasise that the written and preached word were as effective in communicating 'Christ and his redeeming grace'<sup>572</sup> to believers, as much as anything offered in the sacrament. It was the Holy Spirit who made them effective.

What was McIntyre's interpretation of the 'identical offer'<sup>573</sup> being made to the believer through the written and preached word, as by the sacrament? He refers to the Scot Robert Bruce and his reply when questioned as to whether there was any difference between word and sacrament. Bruce claimed to get 'a better grip on Christ in the sacrament..[than] he did in the written or preached word.'<sup>574</sup> McIntyre claims that the visual impact of the bread broken and wine poured out was more effective

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<sup>569</sup> SP, 123.

<sup>570</sup> SP, 123.

<sup>571</sup> SP, 124.

<sup>572</sup> SP, 125.

<sup>573</sup> SP, 125.

<sup>574</sup> SP, 125.

than any 'verbalised expression'<sup>575</sup> available in the sermon. The believer is made aware of a real presence of Christ in the sacrament which is not merely symbolic. The sacrament brings home spiritual realities in a powerful and direct way, so much so that believers have impoverished faith without them. He wishes to hold the two in tandem. Both need the other. The word and the sacrament through the work of the Holy Spirit 'complement, interpret and fulfil each other.'<sup>576</sup> The word makes clear the significance of the sacrament. The Holy Spirit uses both to create faith in believers so that they receive the living Christ. If either one is ignored, it reduces 'the access which the Holy Spirit may have to our hearts'<sup>577</sup> to build up our faith and enable us to receive Christ. McIntyre is content to leave God's sovereignty unchallenged because the Spirit's actions are without limit, God is merciful and the 'benefits of our Saviour..are in his hand.'<sup>578</sup>

**Conclusion.** This chapter has set out McIntyre's interpretation of the scriptural material, and theological patterns regarding the role of the Holy Spirit in the Church. His use of 'polarities' is creative and offers a positive way forward in the interpretation of the Roman Catholic and Protestant positions regarding the Holy Spirit. However on his own reading of the reality of the existence of multiple positions along the polarities, it is not legitimate to attempt to equate the Roman Catholic emphasis with a sacramental basis, and the Protestant emphasis with a scriptural one. He admits himself that many on both sides do not hold strictly to such positions. It is clear that his particular view of scripture is fluid, although in the case of *The Shape of Pneumatology* it proves to be firmer than on other occasions. His desire to leave space for the Holy Spirit to work alongside scripture, and his own very 'high' position regarding the sacrament of communion, mean that he genuinely is offering a 'third way' between the Roman Catholic and Protestant emphases. He is very desirous of seeing a transformation within the Church, with a unity and diversity based on the Spirit's gifts focusing on **all** the gifts, and not just the rather spectacular ones. He also emphasises the key role of love and forgiveness in creating and sustaining the life of the Church as a community.

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<sup>575</sup> SP, 126.

<sup>576</sup> SP, 126.

<sup>577</sup> SP, 126.

<sup>578</sup> SP, 126.

It is possible that his sympathy to the vibrant charismatic experience of the Spirit, and his desire to see a much greater role for the Spirit in his own denomination, have led to his crediting the charismatics with too positive a place in contemporary Christianity. He displays a commendable openness to alternative views of the Spirit but does not seek to curb these within his correct scriptural analysis, e.g. he rightly views the 'tongues' at Pentecost as being *xenolalia* rather than *glossolalia*, yet he does not use this as a basis from which to critique charismatic interpretation of scripture.

The next chapter considers his reception of theological tradition with regard to the doctrine of the Trinity, and the rich understanding which this gives to the Holy Spirit as a person, and in his dynamic role in the world.

## **Chapter Four.**

**McIntyre's reception of the tradition: the doctrine of the Trinity, and its relevance for pneumatology.**

### **Aim of the Chapter.**

This chapter will investigate McIntyre's reception of the doctrine of the Trinity, analyse his understanding and interpretation, and assess his achievement in his treatment of the doctrine. It will consider why he is so insistent that it is vital that pneumatology should retain the traditional understanding of the Holy Spirit's role in the Trinity,<sup>1</sup> and seek to answer why he considered it necessary to give so much space to an interpretation of the Spirit's nature and role within the Trinity within his pneumatology.

In order to demonstrate the relevance of McIntyre's interpretation of the doctrine of the Trinity for pneumatology, there will be a consideration of the application of his emphasis within the context of the ongoing Oneness/ Trinitarian debate within Pentecostalism.

### **Introduction and purpose of the Chapter.**

The first course McIntyre ever taught in theology was the doctrine of the Trinity.<sup>2</sup> He found the experience challenging because the College in Sydney where he began his teaching career had had a brilliant New Testament lecturer between the wars who had 'strongly indoctrinated his students with scepticism about the doctrine of the Trinity, and the Deity of Christ.'<sup>3</sup> This meant that the Scottish newcomer had many lessons to learn from the debates he had with the students who still felt the influence of that lecturer. He observed later that he had retained these lessons and still found the problems raised by the debates to be 'largely insoluble.'<sup>4</sup> He gained a respect for the students who were rigorous in their use of the scripture without submitting the

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<sup>1</sup> SP, 74. He states that to omit 'such analysis might just lead to premature assessments of the history and validity of the traditionally stated doctrine of the Holy Spirit'.

<sup>2</sup> Undated Lecture *Areas of Theological Concern* 10.

<sup>3</sup> ATC, 10.

<sup>4</sup> ATC, 10.

texts to any 'drastic critical process.'<sup>5</sup> He also found them to be very logical. The basis of their differences with McIntyre came down to their interpretation of the texts. Taking comfort in the fact that Athanasius had experienced similar difficulties in his debates with the Arians, McIntyre eventually concluded that Athanasius had correctly found encouragement in the fact that he stood within the Church's tradition which had been held 'from the beginning.'<sup>6</sup>

He ends with the comment that despite the ongoing modern debate regarding the nature of interpretation there is no means of demonstrating its validity. He continued to be challenged by theological problems such as this throughout his career, stating that the fact that such 'problems remain impervious to solution; that is what constitutes their absorbing interest; but it is also their guarantee that they are genuine theological problems and not riddles of our own devising.'<sup>7</sup>

Therefore it would appear that McIntyre held these hard gained lessons in mind when he approached the doctrine of the Trinity as a basis for his pneumatology. It is apparent that McIntyre held a very high regard for the relevance of the Trinity for pneumatology, because he devotes such a major proportion of *The Shape of Pneumatology* to its discussion. There his discussion of the Trinity follows on naturally from the chapter which discusses the Scriptural material regarding the Spirit in the Old and New Testaments. He follows this order because he holds that the Greek Fathers' contribution to the doctrine is scripturally based. He adds to this a summary of contributions made by other theologians in the field whom he considers to help in his development of the argument. In the process he sets out to answer the charge that the development of a theological understanding of the Spirit had interfered with the awareness of the Holy Spirit's role in the modern Church.

He admits that theology has been criticised for its 'very formalised presentations of the Spirit in the modern Church,'<sup>8</sup> and for the sophisticated manner in which pneumatology has been framed over the centuries. Some have tried to argue that such sophistication had resulted in the stifling of the Spirit, causing the Church to

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<sup>5</sup> ATC, 10.

<sup>6</sup> ATC, 10.

<sup>7</sup> ATC, 11.

<sup>8</sup> SP, 74.



drift ‘away from (her) origins and inspiration,’<sup>9</sup> and the tangible sense of a continual reliance on the Spirit’s directing and presence which are so apparent in Acts. Yet he argues in response that no one has ever offered a satisfactory answer as ‘to whether the mutation from simple statement to sophisticated doctrine has enhanced or diminished the Church’s understanding of who God is and how he acts.’<sup>10</sup> He suggests that in fact there have been ‘ambivalent’ results in the ‘mutation’ from Scripture to doctrine.<sup>11</sup>

This chapter follows the same method as he did by offering an outline of the doctrine of the Trinity, then a selective exposition of the contribution made by some of those whom he designates as ‘key figures’<sup>12</sup> in the development of the doctrine. He held that such people have given a ‘richness and a versatility’<sup>13</sup> to the doctrine through their theological interpretation. Those discussed include Athanasius and the Cappadocian Fathers, Augustine, Calvin, Barth, and John V. Taylor.

In order to give McIntyre’s account of the Trinity contemporary resonance, the chapter will conclude by consideration of a case study which seeks to make McIntyre’s insistence on the vital nature of the doctrine of the Trinity to a correct understanding of the Holy Spirit applicable to the ongoing internal debate within Pentecostalism between Oneness and classical Pentecostals. If Barth is correct in his claim that the doctrine of the Trinity is responsible for characterising the Christian doctrine of God as ‘Christian’,<sup>14</sup> then the question arises as to whether that implies that Oneness Pentecostals are not ‘Christian,’ despite their exclusive focus on Jesus as God.

### **I. ‘The Trinity and the classical Trinitarian Mould.’**

McIntyre explains that the doctrine of the Trinity arose through the process of formalising Scripture’s witness to ‘God and his activities.’<sup>15</sup> This process inevitably

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<sup>9</sup> SP, 236.

<sup>10</sup> SP, 75.

<sup>11</sup> SP, 75.

<sup>12</sup> SP, 74.

<sup>13</sup> SP, 238.

<sup>14</sup> *Church Dogmatics* 1/1 301. Cited by Alan Torrance *The Trinity in The Cambridge Companion to Karl Barth* ed. John Webster (Cambridge: Cambridge University Press, 2000 5<sup>th</sup> printing 2007) 72.

<sup>15</sup> SP, 75.



involved an element of ‘sophistication’ in the adaptation of the scriptural teaching to ‘contemporary culture,’ as it was done with the aim of making Christianity ‘more comprehensible’ to a specific generation.<sup>16</sup>

The framing of the doctrine of the Trinity began at an early stage of Church history, from around the third to the sixth centuries. The doctrine enabled the Church to incorporate two ‘closely related’<sup>17</sup> points into her formalised understanding of the Spirit by the third century. These were: (a) how the Spirit was involved with the Trinity. This entails ‘rather specific consequences for pneumatology.’<sup>18</sup> (b) How the doctrine of the Trinity demonstrates the importance of differentiating the Spirit from the other persons of the Trinity.

#### **a)McIntyre’s interpretation of the Greek Fathers’ contribution.**

Right from the 1950’s he held that the Greek Fathers’ contribution to the doctrine was foundational. This was because he considered that their work laid down a pattern which influenced all subsequent pneumatology. In addition they introduced the key questions which should be asked regarding ‘the Spirit, his nature and works, as well as concerning his relations to the other two persons in the Trinity.’<sup>19</sup> They focused on the deity of the Spirit, with the aim of refuting alternative positions which held that ‘the Holy Spirit was a creature.’<sup>20</sup>

They drew upon what Scripture has to say in order to frame their theology, rather than merely countering the Scripture being quoted by their opponents. They discussed topics such as: ‘the *energeiai* of the Godhead as a whole, and of the Holy Spirit in relation to the other two persons; how the world was created; how God visited his people throughout the vicissitudes of their history; what happened at the incarnation and throughout the earthly life of Jesus; how the life of the Christian disciple is initiated and sustained; and what will happen at the Last Judgement’.<sup>21</sup>

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<sup>16</sup> SP, 75.

<sup>17</sup> SP, 75.

<sup>18</sup> SP, 75.

<sup>19</sup> SP, 85.

<sup>20</sup> SP, 85.

<sup>21</sup> SP, 94.

When he lectured to theological students regarding the Greek Fathers' contribution, McIntyre was clear that he wished to separate the theological issues involved 'from the historical complexity in which they were originally formulated.'<sup>22</sup> This was because he considered the historical problems to be 'extremely intricate.'<sup>23</sup> Some of these problems concerned the doctrine of the Trinity, others with 'particular controversies'<sup>24</sup> within pneumatology which the Greek theologians were involved with. He justified excluding the historical context by expressing a desire to focus on 'the theological content' of the Greek Fathers' work which 'raises so many topics of consummate importance for contemporary theological inquiry.'<sup>25</sup> Had he followed Swete's 'catalogue technique,'<sup>26</sup> then Athanasius would be credited with securing 'the general lines of the future development of the doctrine.'<sup>27</sup> Basil's originality would be seen 'in defining the role of the Holy Spirit in the sanctification of the Christian, ..and in assigning to the Holy Spirit the function of perfecting the Trinity.'<sup>28</sup> It would be acknowledged that Gregory of Nazianzus used 'dangerous logic' 'to demonstrate the community of essence of Father, Son and Holy Spirit.'<sup>29</sup> Gregory of Nyssa would be commended for his demonstration of a 'mastery of dogmatic construction.'<sup>30</sup>

The lecture is packed with philosophical and Latin terminology and copious citations from the Greek Fathers' works.

Another lecture, also headed *The Holy Spirit in Greek Patristic Thought* Greek Fathers<sup>31</sup> contains different material. It begins: 'it is impossible to over-emphasise the importance of the contribution of the Greek Fathers to the theology of the Holy Spirit.'<sup>32</sup> Again the presentation uses many technical terms. It is set out in a clear and logical style with numerical points. He concludes: 'The Greek Fathers treatment of the Holy Spirit brings out what may well prove to be a problem endemic to the

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<sup>22</sup> Unpublished lecture *The Holy Spirit in Greek Patristic Thought (IM)*1.

<sup>23</sup> GPT, 1.

<sup>24</sup> GPT, 1.

<sup>25</sup> GPT, 1.

<sup>26</sup> GPT, 2.

<sup>27</sup> GPT, 2.

<sup>28</sup> GPT, 2.

<sup>29</sup> GPT, 2.

<sup>30</sup> GPT, 2.

<sup>31</sup> 'JMcl and, in handwriting, Week 6 ST2B.'

<sup>32</sup> HSp.GPT, 1.

doctrine.’<sup>33</sup> While they may have succeeded in demonstrating ‘the involvement of the Holy Spirit in the whole activity of God, in creating, redeeming, sanctifying and providing for the world and mankind,’<sup>34</sup> they may have taken ‘the Trinitarian paradigm to extremes’<sup>35</sup> by at times reading a threefold divine operation ‘where scripture text and honest interpretation would suggest that only one person of the Trinity was present.’<sup>36</sup> He criticises Athanasius for always associating ‘the Word’ with the Holy Spirit. ‘We have what could be called a tying of the Holy Spirit to the Word, which is not wholly due to attachment to the principle, “The holy Triad is one and indivisible.”’<sup>37</sup> But Athanasius is commended for his acknowledgement ‘that the Holy Spirit is a person in his own right.’<sup>38</sup>

By the time he came to write *The Shape of Pneumatology* he acknowledges that the Greek Fathers’ contribution is important because their account has dominated most subsequent theology.<sup>39</sup>

He suggests that their main concern was to refute the views of those who held that the Holy Spirit was a creature. He claims that he finds much similarity in their approach and so he treats their contribution together. He has no hesitation in offering patterns in their material which would suggest that, once again, he is confident and at ease with his source material.<sup>40</sup> Unlike the lecture *The Holy Spirit in Greek Patristic Thought*, he limits his use of Latin and philosophical terms.

**Their ‘three principles’.** McIntyre explains that he can justify his omission of a detailed treatment of the contribution of each of these theologians individually, and proceed to distinguish ‘three principles’ which they used in pneumatology.<sup>41</sup> These are (i) ‘The logical implication, or the theological or deductive principle’<sup>42</sup> ‘which is that identity of *ousia* of Persons within the Godhead is to be derived from unity of

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<sup>33</sup> HSp.GPT, 12.

<sup>34</sup> HSp.GPT, 12.

<sup>35</sup> HSp.GPT, 12.

<sup>36</sup> HSp.GPT, 13.

<sup>37</sup> HSp.GPT, 13.

<sup>38</sup> HSp.GPT, 13.

<sup>39</sup> Influencing Augustine and Thomas Aquinas, Calvin and the Reformers, ‘and extending that influence right down to the present time.’ SP, 84.

<sup>40</sup> This is borne out by his acknowledgement in his Preface that the original of this now revised ‘detailed treatment’ first appeared in *The Scottish Journal of Theology* Vol.7, no.4 (1954) SP, vii.

<sup>41</sup> GPT, 2.

<sup>42</sup> SP, 85.

*energeia*.<sup>43</sup> This implies 'that since the Holy Spirit is indivisibly united with the Father and the Son in the Divine Activity, his own divine nature is thereby guaranteed.'<sup>44</sup> McIntyre calls this reliance on the unity of the Godhead 'the supreme and first principle of the Greek Fathers.'<sup>45</sup>

(ii) 'The ontological or conceptual principle, or the principle of definition.'<sup>46</sup> This meant that 'knowledge of any one of the Persons within the Trinity is at the same time knowledge of the other two.'<sup>47</sup> This was due to ' "the coinherence" of each in the other two.'<sup>48</sup> He is struck by the variety of expression by the Fathers of this principle yet their unanimous acceptance of it.

(iii) 'The analogical or correlative principle, or the principle of proportionality'<sup>49</sup>: 'the Spirit is to the Son as the Son is to the Father,' Athanasius *Ad Ser. 1.21* offers the 'classical statement of this.'<sup>50</sup> This last principle appears to be incompatible with the other two. McIntyre admits that the Greek Fathers were aware of this difficulty, and that their opponents would not let them ignore it. He suggests that it is most of use in arguing against those who accept that Jesus is God but deny that status to the Holy Spirit. In such an instance it proves to have an apologetic role and he takes the pragmatic view that if it proves useful in that situation it should not be questioned too hard regarding 'minor points of consistency.'<sup>51</sup> Yet he also takes a firmer line affirming the existence of 'several relations' between Father and Son, the Son and the Spirit, and the Father and the Spirit.<sup>52</sup> The Greek Fathers had emphasised 'the identity of *ousia* or essence or nature'<sup>53</sup> which was the relationship most relevant to refute those who deny the Holy Spirit's deity. He insists that this third principle states that the Holy Spirit is responsible for completion of God's work of creation.

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<sup>43</sup> GPT, 2.

<sup>44</sup> GPT, 2.

<sup>45</sup> SP, 85.

<sup>46</sup> SP, 97.

<sup>47</sup> GPT, 8.

<sup>48</sup> SP, 97.

<sup>49</sup> SP, 100.

<sup>50</sup> GPT, 10. SP, 100.

<sup>51</sup> SP, 104.

<sup>52</sup> SP, 104.

<sup>53</sup> SP, 104.

### **The pioneering nature of their pneumatology.**

McIntyre credits Gregory with being the first Greek Father to explicitly state ‘that the Spirit is consubstantial with the Father and the Son, and that he is God.’<sup>54</sup> He comments that he finds this to be intriguing because both Athanasius and Basil wrote full treatises about the Spirit without arriving at the point of stating that he is God. It would appear that they accepted this reality, but only by implication.

### **McIntyre’s outline account of the doctrine of the Trinity: *the Trinity and the Classical Trinitarian Mould.***

In developing this account of the Trinity, McIntyre appears to be very much at ease with his subject.<sup>55</sup> It may well be that he is re-using material revised from earlier lectures, because the development of his argument flows well, and he offers explanations of key terms such as *essentia* or *ousia*, *substantia*, *persona*, *tropos hyparxeos* and *subsistentia in divina essentia*, and *hypostasis*. He states that his declared intention is to summarise ‘the main elements of the doctrine’ which are important because they became the “mould” for subsequent pneumatology.<sup>56</sup>

McIntyre chooses to review a threefold relationship in his discussion. His three points are: (i) the relations ‘between the Godhead and the persons;’ (ii) the relations ‘among the persons’ of the Godhead; and (iii) the relations ‘between the Trinity as a whole and the world of nature and persons.’<sup>57</sup>

**(i)The relations between the Godhead and the persons.** He states that this can be discussed in either of two ways: (a) it can begin with the Godhead viewing ‘the

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<sup>54</sup> SP, 85.

<sup>55</sup> ‘McIntyre for several sessions taught a course on the Trinity’ Gary Badcock in *The Theology of John McIntyre: A Critical Introduction in Theology After the Storm* (Gary Badcock ed.) (Grand Rapids, MI: Eerdmans, 1997)5. Torrance, McIntyre’s colleague at New College ‘wrote little on the Doctrine of God (especially the doctrine of the Trinity) during his time as Professor of Christian Dogmatics; his major works in this field tend to date from after his retirement.’ Alister E. McGrath *Thomas F. Torrance: An Intellectual Biography* (Edinburgh: T.& T.Clark, 1999) 91. Torrance much regretted that he had not been given the opportunity to **teach** about the Trinity, but this division of labour had begun with McIntyre’s predecessor John Baillie who retained for himself the privilege of giving such lectures because ‘lectures on the doctrine of God- including the doctrine of the Trinity- were deemed to fall within the more general topic of ‘divinity’’ *ibid.* McGrath explains that this caused ‘some tension between Torrance and Baillie’. *ibid.*

<sup>56</sup> SP, 76.

<sup>57</sup> SP, 77.

Godhead as existing in three persons.’<sup>58</sup> This way of thinking risks the danger of being accused of modalism which is the ‘view which emphasises the unity of God over his trinity.’<sup>59</sup> Modalism views God as ‘existing in three persons or modes of being. He is God three times over- Father, Son and Holy Spirit.’<sup>60</sup> Karl Barth held to this viewpoint using ‘the German equivalent of *tropos hyparxeos*, *Seinwesen*,<sup>61</sup> mode of being<sup>62</sup>, in preference to *person*.’<sup>63</sup>

Alternatively (b) it can begin ‘with the three persons’ thinking ‘of them as existing (subsisting) in the Godhead.’<sup>64</sup> Theologians such as the Reformers took this view and concentrated their primary focus on ‘the three persons as subsisting in the Godhead’ who shared ‘in the fullness of Deity.’<sup>65</sup> McIntyre quotes Beza and refers to Calvin (Inst.I.13.6) as holding to this position.

**(ii) Relations among the persons.** This is where McIntyre discusses the *opera ad intra* of the Trinity. Again he states that there are two considerations which require equal weight to be given to them. These are: (a) the equality of the persons, and (b) the distinctness of the persons.

(a) The persons in the Godhead are equal. They are *homoousioi* this term emphasises that they are ‘of the same identical substance.’<sup>66</sup> In addition, they are equal to each other ‘in works, dignity and honour..power and glory.’<sup>67</sup> McIntyre quotes the Athanasian Creed to underline the view that the persons in the Godhead are ‘co-eternal and co-equal to themselves’<sup>68</sup> being ‘equally infinite, eternal, uncreated and omnipotent’.<sup>69</sup>

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<sup>58</sup> SP, 77.

<sup>59</sup> SP, 77.

<sup>60</sup> SP, 77.

<sup>61</sup> Torrance spells this *Seinsweise*. Alan Torrance *The Trinity in The Cambridge Companion to Karl Barth*. (ed.) John Webster (Cambridge: Cambridge University Press, 2000, 5<sup>th</sup> Printing 2007.) 81.

<sup>62</sup> Torrance explains Barth’s position in Rowan William’s words as seeking ‘to obviate any possibility of dissolving the Trinity into a ‘neutral fourth.’ 81.

<sup>63</sup> SP, 77.

<sup>64</sup> SP, 77.

<sup>65</sup> SP, 78.

<sup>66</sup> SP, 78.

<sup>67</sup> SP, 78.

<sup>68</sup> SP, 78.

<sup>69</sup> SP, 78.

McIntyre also emphasises the concept of *emperichoresis* or *circumincessio*.<sup>70</sup> The individual persons of the Godhead are 'one among themselves.' They possess 'an eternal togetherness, dwelling together, existing or abiding in each other.'<sup>71</sup> He suggests that this term represents 'a somewhat static concept compared with the original Greek form.'<sup>72</sup> He interprets the Greek form of the term as implying 'dynamic movement among the three modes, an outgoing of each into the others, a perpetual sequence.'<sup>73</sup>

(b)With regard to the *distinctness* of the three persons, they each have specific personal properties. McIntyre envisions them as being 'clearly distinguishable from one another,' with each person retaining their individual 'personal properties.'<sup>74</sup> For him any alternative view to this, would 'destroy all difference within the Godhead and commit us to an undifferentiated unity.'<sup>75</sup> He comments that those 'who wish to abandon the biblical names for the persons'<sup>76</sup> do not always appreciate the reality of 'the magnitude' of this problem. Traditionally, the Father is distinguished by having *paternitas*, the Son by being *filiatio* and the Spirit by *processio*. When viewed from 'the threefoldness of their relations,'<sup>77</sup> they comprise 'the full essence of the Godhead.'<sup>78</sup> 'The Spirit, with Father and Son, is *auto-theos*, truly God.'<sup>79</sup> When viewed from the Spirit's side of the relationship, the place of the Spirit is recognised within the unimpaired essence which is the Godhead of Father, Son and Holy Spirit,' by 'virtue of "proceeding."<sup>80</sup> He emphasises that there is a need for these two doctrines of *emperichoresis*, and the incommunicability of 'these intra-trinitarian relational properties of the persons'<sup>81</sup> to be held firmly together.

He is quite clear that these 'distinctions between the persons'<sup>82</sup> are not mere human 'creations of the mind,'<sup>83</sup> nor are they 'simply human categories, lying on the human

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<sup>70</sup> SP, 79.

<sup>71</sup> SP, 79.

<sup>72</sup> SP, 79.

<sup>73</sup> SP, 79.

<sup>74</sup> SP, 80.

<sup>75</sup> SP, 80.

<sup>76</sup> SP, 80.

<sup>77</sup> SP, 80.

<sup>78</sup> SP, 80.

<sup>79</sup> SP, 80.

<sup>80</sup> SP, 80.

<sup>81</sup> SP, 80.

<sup>82</sup> SP, 80.



side of the God-humankind relationship,<sup>84</sup> or even what Calvin described as an ‘accommodation’ whereby God helps human limitations when they try to understand him. Rather McIntyre is quite clear that they represent true revelations given to humans by God regarding his nature. He views the *opera ad extra* as having ‘one common end, and ....a common source in the divine power.’<sup>85</sup> Each person in the Godhead co-operates in the work, although only one person may be named with regard to that work. ‘The whole Godhead is present and operative’<sup>86</sup> in it. Specific work is ascribed to particular persons, for example the Spirit is credited with working sanctification. Because the work is ascribed to a particular member of the Godhead, that person is involved ‘as ... God,’<sup>87</sup> and not on their own account. McIntyre claims that this distinction is of ‘tremendous importance in some modern accounts of the Holy Spirit, though it has always been central to the doctrine of the incarnation.’<sup>88</sup> He does not shirk attempting to answer the ‘obvious’ question of why in these external works of the Godhead ‘each work is associated with one of the persons, rather than with either of the other two’<sup>89</sup> ‘if the whole Godhead is present and acts in each of these.’<sup>90</sup> The main justification which he gives for it is that it unambiguously affirms two things. (i) That the whole of the Godhead, and not ‘only a part of God,’<sup>91</sup> is involved ‘in any of the works of God *ad extra*,’<sup>92</sup> and (ii) ‘that there is genuine connection between God as he is “in himself,” in his threefoldness, and God as he is in the world, where we meet him.’<sup>93</sup>

### **What are the achievements of the ‘long-term legacy’<sup>94</sup> of the doctrine of the Trinity?**

#### **(i)The doctrine of the Trinity secured the Spirit’s deity.**

The main achievement of formalising Scriptural teaching about Father, Son and Holy Spirit was that it secured Jesus and the Holy Spirit’s deity ‘as inalienable items of

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<sup>83</sup> SP, 80.

<sup>84</sup> SP, 80.

<sup>85</sup> SP, 81.

<sup>86</sup> SP, 81.

<sup>87</sup> SP, 81.

<sup>88</sup> SP, 81.

<sup>89</sup> SP, 82.

<sup>90</sup> SP, 82.

<sup>91</sup> SP, 82.

<sup>92</sup> SP, 82.

<sup>93</sup> SP, 83.

<sup>94</sup> SP, 83.

the Christian faith.<sup>95</sup> McIntyre admits that the Holy Spirit's deity has been seriously questioned at times throughout Church history, but claims that after its formalisation in the doctrine of the Trinity, it 'was never abandoned; or, if questioned, was never seriously at risk.'<sup>96</sup> What remained unclear was the manner in which 'that deity was expressed in the work of the Spirit, or how the Spirit was related to the Godhead.'<sup>97</sup>

**(ii) The doctrine of the Trinity secured the Spirit's equality with Father and Son.**<sup>98</sup>

This achievement survived even after being 'stated and inevitably questioned.'<sup>99</sup> McIntyre suggests that the chief reason that it survived was because any demotion of 'the Spirit was seen as tantamount to a diminution of the Godhead.'<sup>100</sup> What remained 'unclear (was) how the work of the Spirit expressed that deity, or how the Spirit was related to the Godhead.'<sup>101</sup>

The unsatisfactory part of the doctrine was the fact that the arguments involved in the debate regarding the Holy Spirit's deity used those 'analogical to those employed to defend the deity of Jesus Christ.'<sup>102</sup> In addition there was a failure 'to realise the true nature of the Spirit's relation to the Godhead and to the world and humankind.'<sup>103</sup> McIntyre admits that this area of doctrine continues to be controversial, even though positive insights 'into the person of the Holy Spirit'<sup>104</sup> have been gained. The terms involved require to be interpreted and this leads to the need to understand the Spirit's nature.<sup>105</sup> This is why we require 'to continue to examine pneumatology within the mould of the doctrine of the Trinity.'<sup>106</sup>

**Summary.** He concludes that he retains the impression that 'despite the metaphysical sophistication, (in the doctrine) there is a sensitivity to the ways in

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<sup>95</sup> SP, 83.

<sup>96</sup> SP, 83.

<sup>97</sup> SP, 83.

<sup>98</sup> SP, 83.

<sup>99</sup> SP, 83.

<sup>100</sup> SP, 83.

<sup>101</sup> SP, 83.

<sup>102</sup> SP, 83.

<sup>103</sup> SP, 83.

<sup>104</sup> SP, 84.

<sup>105</sup> SP, 84.

<sup>106</sup> SP, 84.

which God through his Spirit works in the world'<sup>107</sup> and in this it 'stands close'<sup>108</sup> to the scriptural account. He therefore cautions against being too negative in the frequent claims which are made 'that the doctrine of the Trinity and, by implication, of the Spirit is not to be found in the Scriptures.'<sup>109</sup> Instead he finds that 'the threefoldness of Father, Son and Holy Spirit is plainly there.'<sup>110</sup> He also credits the New Testament writers as being unlikely to think that the Father, Son and Holy Spirit are three gods because they were too influenced by their Jewish upbringing for that.

He agrees that the Trinitarian tradition is formal, yet defends it against critics who have called it a 'formal sterility,'<sup>111</sup> which results in an 'absence of any dynamic accounts of the Spirit to match the charismatic enthusiasm.'<sup>112</sup> He states that the Trinitarian position has been proved to be 'creative of a whole range of interpretations of the Spirit,'<sup>113</sup> and he is confident that such interpretations offer hope 'in our generation for rediscovery of the power, the blessing, the enlightening and the comfort of the Spirit.'<sup>114</sup>

#### **Their particular contribution.**

(i) **The argument 'pervasive of Greek thought'**<sup>115</sup> **is that the unity of the Godhead is their 'supreme and first principle.'** The Holy Spirit's divine standing is guaranteed by the fact that the Holy Spirit 'is so indissolubly united with the Father and the Son' in what God does. McIntyre structures his argument by gathering 'the evidence for the claim that the premise of the whole deduction is the unity of the Godhead.'<sup>116</sup> He asks what the nature of the Divine Activity is 'which plays so important a part in the second stage of the deduction.'<sup>117</sup> He defines 'the

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<sup>107</sup> SP, 84.

<sup>108</sup> SP, 84.

<sup>109</sup> SP, 84.

<sup>110</sup> SP, 84.

<sup>111</sup> SP, vii.

<sup>112</sup> SP, vii.

<sup>113</sup> SP, vii.

<sup>114</sup> SP, vii.

<sup>115</sup> SP, 85.

<sup>116</sup> SP, 86.

<sup>117</sup> SP, 86.

nature of the unity of this Divine Activity.’<sup>118</sup> He discovers ‘the nature of the inference from the unity of operations of the Divine Activity to the affirmation of ..the deity of the Holy Spirit.’<sup>119</sup> He finds ‘the validity of this inference as a means of establishing the refutation’<sup>120</sup> of their opponents.

**The nature of the Divine activity.** McIntyre bases this point on Athanasius’ teaching in *Ad Serapion*, and Basil’s in *De Spiritu Sancto* regarding the emphasis on the unity of God. He explicitly disagrees with S.L.Prestige *God in Patristic Thought* who held that they based their thought on ‘objective triplicity’.<sup>121</sup> McIntyre suggests that this represents ‘somewhat of a blunt instrument’ when describing ‘the fact that the three Persons are to be distinguishable and have distinguishable roles both *ad intra Trinitatis* and *ad extra*.’<sup>122</sup>

The emphasis is on the external activity of the Godhead with regard to the *Energeiai*. The Greek Fathers follow the classical view that ‘such works have been regarded as involving the whole Godhead.’<sup>123</sup> They intend ‘to establish the status of the Holy Spirit’<sup>124</sup> and so they ‘always present their material with an eye to showing the indispensability of the Holy Spirit in such *opera ad extra*.’<sup>125</sup> McIntyre cites Athanasius regarding the role played by the Holy Spirit in Jesus’ incarnation, where he stresses that ‘the whole Triad of the Godhead is present.’<sup>126</sup> The three persons are also present in sanctification where ‘the Son is always present with the Spirit.’<sup>127</sup> He cites Basil as giving ‘the clearest statement of..*opera ad extra sunt indivisa*,’ in creation. ‘The Holy Spirit is inseparable and wholly incapable of being parted from the Father and the Son..in every operation.’<sup>128</sup> He summarises as follows, ‘this consists of the whole Godhead acting in relation to the created order, in the several

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<sup>118</sup> SP, 86.

<sup>119</sup> SP, 86.

<sup>120</sup> SP, 86.

<sup>121</sup> SP, 87.

<sup>122</sup> SP, 87.

<sup>123</sup> SP, 87.

<sup>124</sup> SP, 87.

<sup>125</sup> SP.87.

<sup>126</sup> SP, 87 referring to *Ad. Ser.1.31*.

<sup>127</sup> SP, 88 *Ad Ser.1.24*, and the Father’s ‘place is conserved’ by saying that ‘The Son joins us to the Father through the Spirit who is in him, so making us partakers in the divine nature.’

<sup>128</sup> SP, 88.

*opera* of the Three, which are nevertheless *indivisa*, that is inseparable from one another.<sup>129</sup>

**The unity of the Divine Activity.** McIntyre comments that they might state that ‘the unity of the Divine Operation..is monolithic and simplex’<sup>130</sup> when they insisted that the Holy Spirit cannot be separated from the Father and the Son ‘in all these operations of the Godhead.’<sup>131</sup> However this is not the case. Their view of God’s activity ‘is not undifferentiated.’<sup>132</sup> ‘The *opera ad extra Trinitatis* are distinguishable but not separable in the sense that the Son or the Spirit could act in redemption or sanctification without either of the other two being in some way present.’<sup>133</sup> The Greek Fathers are very careful when they attempt to clarify the place and role of ‘each of the three persons’ ‘within the operation of the unitary Triad.’<sup>134</sup> He cites Athanasius’ reference to their united activity in baptism<sup>135</sup> as an example of this.

**b) McIntyre’s interpretation of Calvin’s contribution.**

Viewed from a Reformed perspective it can be said that McIntyre has a distinctive approach to his interpretation of the relevance of the Trinity for pneumatology. This is particularly so in respect of his handling of Calvin’s doctrine of the Holy Spirit within the Trinity which does not follow the traditional line. He credits Calvin as offering ‘one of the most concise and clear accounts of the doctrine of the Trinity’<sup>136</sup> that the history of the doctrine offers.

McIntyre is generally fair in his treatment of Calvin, following the Reformation principle *ad fontes*, and referring to Calvin’s Institutes directly rather than relying on secondary sources.<sup>137</sup> This is a trait that would be expected to be seen in someone

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<sup>129</sup> SP, 88.

<sup>130</sup> SP, 89.

<sup>131</sup> SP, 88.

<sup>132</sup> SP, 89.

<sup>133</sup> SP, 89.

<sup>134</sup> SP, 89.

<sup>135</sup> SP, 89, *AdSer.1.31*.

<sup>136</sup> SP, 118.

<sup>137</sup> Although most modern scholarship would not accept such limiting of the scope of his sources, e.g. ‘Within the last generation, many..find it no longer acceptable to study Calvin as theologian in the traditional manner; by reading solely the great Institutes of the Christian Religion.’ Thomas J.

who originally intended to train as a historian. McIntyre makes it explicit when he is deviating from Calvin's conclusions and why. In the course of his discussion of Calvin, he is addressing issues relevant to the Scottish Church context from the mid twentieth century onwards.

McIntyre has no intention of offering a comprehensive treatment of Calvin's contribution.<sup>138</sup> He rightly considered that Calvin's was 'the first example of the Reformed treatment of the Holy Spirit.'<sup>139</sup> He is also correct in placing Calvin's interpretation of the doctrine firmly within 'the traditional understanding of the doctrine of the Trinity and its components,'<sup>140</sup> positioning it near to Athanasius, Gregory of Nazianzus and Cyril of Jerusalem,<sup>141</sup> and Augustine.<sup>142</sup> Yet, as Lane points out, it can be queried just how much direct knowledge Calvin had of the writings of the Greek Fathers. He may have held a similar position to the tradition without being influenced directly by the writings of these theologians.

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Davis 'Preaching and Presence' in *The Legacy of John Calvin* David Foxgrover (ed.) 12<sup>th</sup> Colloquium of the Calvin Studies Society 1999 (Grand Rapids, MI: Calvin Studies Society, 2000) 86.

In addition McIntyre seems to have exclusively restricted himself to Beveridge's 1854 edition, rather than the Battles translation of 1960 in the Library of Christian Classics series. Out of 30 quotations, 22 are word for word from Beveridge, 2 are McIntyre's own translation and the rest are Beveridge with slight alteration by McIntyre e.g. I.13.2 'the same holds in the case of the holy Spirit' (Beveridge) 'The same is true of the Holy Spirit' (McIntyre) He may have preferred Beveridge, as some do who suspect some of Battles' changes of emphasis, or this may imply a reliance on much earlier material rewritten from previous studies.

<sup>138</sup> SP, 109.

<sup>139</sup> SP, 109.

<sup>140</sup> SP, 109.

<sup>141</sup> SP, 109. However it has been questioned how well Calvin knew the Greek Fathers directly through their works, and how much they influenced his theology. Anthony N.S. Lane *John Calvin. Student of the Church Fathers*. (Edinburgh: T. & T. Clark, 1999) 67 Lane asks 'how much knowledge did Calvin have of the Greek Fathers?' *ibid.*, 67. He checks citations by Calvin to discern this. The 1536 *Institutio* has no reference to Athanasius and 'few citations of any of the Greek Fathers.' *ibid.*, 69. Torrance claimed much Greek influence of Calvin in *Trinitarian Perspectives. Towards Doctrinal Agreement*. (Edinburgh: T. & T. Clark, 1994) 41-76. Lane doubts how much knowledge of Athanasius Calvin actually had, suggesting that, instead he was responding to his opponents' 'use of Athanasius' *ibid.*, 80.

Similarly Battles claims much influence of Basil on Calvin in *Interpreting John Calvin* (ed.) R. Benedetto (Grand Rapids; Baker, 1996) 245 f., and again Lane suggests a 'limited reading or ...secondary sources' as being a more likely source of his knowledge, and that he possibly read these in Latin. *ibid.*, 82,83. Similarly influences from Gregory Nazianzen 'vanish almost to disappearing point.' *ibid.*, 83. Lane concluded that it was 'abundantly clear that Calvin read the Greek Fathers in Latin' which he could justify on the grounds that they were secondary sources.' *ibid.*, 86.

<sup>142</sup> SP, 109. McIntyre suggests that Calvin offers many quotations from him. Lane agrees that 'Calvin's knowledge and use of Augustine is well-known and much studied.' Anthony N.S. Lane *John Calvin. Student of the Church Fathers*. (Edinburgh: T. & T. Clark, 1999) 67. Augustine also wrote in Latin!



McIntyre desires to emphasise that a correct understanding of the Trinity is vital for healthy Christian doctrine, therefore he chooses to make the Trinity one of his main emphases in his discussion of Calvin's pneumatology. However it reverses Calvin's own emphasis whereby the main focus is on the *work* of the Spirit.

Calvin saw the Trinity as being 'the only true account of the God who makes himself known to us in Scripture.'<sup>143</sup> The doctrine itself derives from God's 'self-revelation or self-manifestation,'<sup>144</sup> in Scripture, yet like everyone who discusses the Trinity he has to address the fact that non-scriptural words are required to express the doctrine. Calvin's solution was to subordinate such words 'to "Scriptural truth" which is the unerring standard of all our thinking and speaking about God,'<sup>145</sup> and to claim that the Church only used terms such as 'Trinity,' and 'Person,' when it was absolutely necessary. He was not too defensive regarding the use of 'Person,' due to his reading of Hebrews 1:3 which teaches that 'there is a *hypostasis* of the Father which is reflected in the Son, and equally, a *hypostasis* of the Son which is distinct from the Father.'<sup>146</sup> He adds that this is 'true of the Holy Spirit.'<sup>147</sup>

Calvin's two contributions to pneumatology from his interpretation of the doctrine of the Trinity:

(i) his understanding of the Spirit's nature and work with regard to his relationship and existence with the Father and Son within the Godhead; and

(ii) his view of 'the nature of "person," and of the relations of the "persons" to the Godhead, ..and of the "persons" to one another.'<sup>148</sup> McIntyre comments that this latter emphasis was something which later would prove helpful in his discussion of some contemporary forms of pneumatology.

Calvin's extended discussion of the *opera ad extra* with regard to the Holy Spirit emphasises his understanding of the Holy Spirit's role in bringing believers to faith;

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<sup>143</sup> SP, 109, quoting Inst.I.13.5. 'Say that there is a Trinity of persons in one Divine essence, you will only express in one word what the Scriptures say', and I.13.2. 'while [God] proclaims his unity, he distinctly sets it before us as existing in three persons.'

<sup>144</sup> SP, 109.

<sup>145</sup> SP, 110.

<sup>146</sup> SP, 110.

<sup>147</sup> SP, 110 (Inst. I.13.2.)

<sup>148</sup> SP, 110.



of how the Holy Spirit gives believers assurance of that faith by dwelling in their hearts; how he inspires the Word of God, bringing it alive to the hearts of believers; and his role within the sacraments.

### **Calvin on the Trinity.**

He views the doctrine of the Trinity as being a scripturally accurate account of the God who reveals himself to humans.<sup>149</sup> The unity of God is seen to exist in three persons.<sup>150</sup> He grounds his claim that the Holy Spirit is divine 'almost entirely from the Scriptures,'<sup>151</sup> but he also uses 'the analogy of the case for the deity of Christ.'<sup>152</sup> A good part of his argument is dependent on the manner in which the Holy Spirit is involved in salvation, which he views as being something which could only be fulfilled by a 'person who "dwells hypostatically in God." (I.13.14.) Calvin uses this as evidence of the Holy Spirit's divinity. McIntyre comments in passing that this represents 'an example of the contribution of the *opera ad extra Trinitatis* to the formulation of the *opera ad intra*.'<sup>153</sup>

Having established that the Holy Spirit is divine, the question arises regarding the Holy Spirit's relations to the other two persons in the Godhead. Calvin views the unity of the Godhead and the Trinity as being indivisible. 'The terms Father, Son and Holy Spirit indicate a genuine distinction within the Godhead, but never a division.'<sup>154</sup> Calvin speaks of 'an order within the Godhead, of Father-Son- Holy Spirit' in which the Holy Spirit comes 'third in the order of subsistence.'<sup>155</sup> In this order the Father has priority, but McIntyre explains that 'this was not an *ordo essendi*.'<sup>156</sup>

McIntyre digresses into the issue of subordinationism, as Calvin has been criticised for his notion of the *principium* of the Father involved in the statement above. He

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<sup>149</sup> SP, 109, 'Say that there is a Trinity of persons in one Divine essence, you will only express in a word what the Scriptures say.' (Inst.I.13.5.)

<sup>150</sup> SP, 109 (Inst.I.13.2.)

<sup>151</sup> SP, 111.

<sup>152</sup> SP, 111.

<sup>153</sup> SP, 111.

<sup>154</sup> SP, 111.

<sup>155</sup> SP, 112.

<sup>156</sup> SP, 112.

comments that Calvin viewed the *simplex Dei unitas* or the *simplex essentiae unitas* as being ‘secured by the *principium* of the Father within the Godhead.’<sup>157</sup> McIntyre defends Calvin’s interpretation stating that it affirms the unity of God while ‘fending off those misinterpreters of the doctrine of the Trinity who regard the acceptance of the deity of Father, Son and Holy Spirit as a commitment to tritheism.’<sup>158</sup> He considers that Calvin’s use of terms such as *simplex* or *perfectissima* in his discussion of the unity of God were being used ‘for the purposes of emphasis.’<sup>159</sup> He also credits Calvin as repeatedly subscribing ‘to the very notion of the true nature of unity,’ quite explicitly, ‘by his repeated language about the involvement of Trinity in unity and of unity in Trinity.’<sup>160</sup>

Is it true that Calvin can be accused of securing the unity of the Godhead by using ‘the notion of the *principium* of the Father’ with an implied demotion ‘of the Son and the Spirit?’<sup>161</sup> Calvin viewed the unity of the Godhead as being ‘secured’ by the Father’s *principium* ‘within the Godhead.’<sup>162</sup> McIntyre is sympathetic to his argument, defending him against his detractors by stating that rather than implying unity in a mathematical sense, the intention was to deny ‘multiplicity.’<sup>163</sup> The proclamation in Deut.6:4 that ‘the Lord our God is one Lord’<sup>164</sup> was made in the face of a multiplicity of religions held by others at that time. It affirmed at the same time ‘the oneness of God and a denial of the multiplicity of gods.’<sup>165</sup> Therefore McIntyre interprets Calvin as affirming the unity of God, in order to deny that accepting ‘the deity of Father, Son and Holy Spirit’ represented ‘a commitment to tritheism.’<sup>166</sup>

McIntyre offers three reasons in Calvin’s defence. (i) Calvin’s understanding of the unity of the Godhead is that it consists in ‘the participation of Father, Son and Holy Spirit in the divine essence, and in their inner coherence and co-inherence

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<sup>157</sup> SP, 113.

<sup>158</sup> SP, 113.

<sup>159</sup> SP, 113.

<sup>160</sup> SP, 113.

<sup>161</sup> SP, 114.

<sup>162</sup> SP, 113.

<sup>163</sup> SP, 113.

<sup>164</sup> SP, 113.

<sup>165</sup> SP, 113.

<sup>166</sup> SP, 113.

within the Godhead.<sup>167</sup>(ii) Calvin is careful to emphasise in his exposition that the term *principium* when used ‘of the Father in relation to the Son and the Spirit,’<sup>168</sup> involved both the Son and the Spirit being ‘thought of as coming from the Father’ only ‘in respect.. of his subsistence,’<sup>169</sup> and the Spirit as ‘coming from both’<sup>170</sup> Father and Son, ‘again in respect of his subsistence.’<sup>171</sup> There was no intention to make the Father responsible for ‘deifying the Son in this process,’<sup>172</sup> or ‘as being the *essentiator* of the deity of the Son.’<sup>173</sup> Calvin also emphasises that ‘the Son’ had ‘his divinity *ex se ipso* and therefore is one with the Father in sharing the *principium* with him. “The Son is regarded as God, and without reference to person, is also of himself [*ex se*]; though we also say that, regarded as Son, he is of the Father.”’<sup>174</sup> (Inst.I.13.25) McIntyre noted that Calvin ‘curiously in the light of his meticulous use of terms’ adds “Thus, [the Son’s] essence is without beginning, but his person has its beginning in God,”<sup>175</sup> when in fact he should have written ‘but his person [*qua* subsistence] has its beginning in the Father.’<sup>176</sup> (iii) McIntyre offers a ‘short way’ to answer the criticisms regarding the way in which Calvin used the notion of the *principium* and this is to state that the concept originated with the Scriptures, not Calvin. There the Father, Son and Holy Spirit are mentioned, and therefore *ex vi terminorum*, there is already a suggestion of ‘some priority of the Father over the Son and, as the Scriptures tell the story, also over the Spirit.’<sup>177</sup> McIntyre considers that Calvin had been ‘seeking to sustain’ ‘the biblical order..with his notion of *ordo subsistendi*, without yielding an inch on the affirmation of the shared essential Deity of all three Persons.’<sup>178</sup>

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<sup>167</sup> SP, 114.

<sup>168</sup> SP, 114.

<sup>169</sup> SP, 114.

<sup>170</sup> SP, 114.

<sup>171</sup> SP, 114.

<sup>172</sup> SP, 114.

<sup>173</sup> SP, 114.

<sup>174</sup> SP, 114.

<sup>175</sup> SP, 114.

<sup>176</sup> SP, 114.

<sup>177</sup> SP, 114.

<sup>178</sup> SP, 114.

### McIntyre's account of Calvin's view of the nature of 'person'.

Calvin reads the relation of the persons to the Godhead 'from the persons and regarding the persons as subsisting in the divine essence.'<sup>179</sup> He emphasises that the Holy Spirit is God, founding his position on scriptural evidence, as the scriptures do not hesitate to call the Spirit 'God.'<sup>180</sup> His claim that the Holy Spirit is divine is fundamental to his position.<sup>181</sup> Most of the evidence which he adduces for this derives from Scripture, but he also applies the 'analogy of the case for the deity of Christ.'<sup>182</sup> Calvin offers standard texts which refer to the Spirit as 'God', but he 'relies considerably' on the Spirit's role 'in the economy of salvation.'<sup>183</sup> This role is seen as being something which is possible for 'only a person who "dwells hypostatically in God." (Inst.I.13.14.)'<sup>184</sup> McIntyre uses this as one example of how the '*opera ad extra Trinitatis*' can contribute 'to the formulation of the *opera ad intra*.'<sup>185</sup>

Having established that the Holy Spirit is God, Calvin has to explain the relationship of the Holy Spirit to the Father and Son within the Godhead.<sup>186</sup> He states that the use of Father, Son and Holy Spirit imply a 'genuine distinction within the Godhead, but never a division.'<sup>187</sup> The relation between them, and the order within the Godhead, is explained in terms of 'order of subsistence,' with the Spirit being 'third in the order of subsistence.'<sup>188</sup>

**Procession of the Spirit.** McIntyre accepts that Calvin gives a 'very full'<sup>189</sup> treatment of Jesus' divinity and personhood which sharply contrasts with his treatment of the Holy Spirit. Calvin accepts the procession of the Spirit from Father

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<sup>179</sup> SP, 111 (Inst.I.13.16.) 'it plainly appears that the three persons in whom God is alone known subsist in the Divine essence'.

<sup>180</sup> SP, 111.

<sup>181</sup> SP, 111.

<sup>182</sup> SP, 111, found earlier at Inst. I.13.

<sup>183</sup> SP, 111.

<sup>184</sup> SP, 111.

<sup>185</sup> SP, 111.

<sup>186</sup> SP, 111. McIntyre comments that Calvin agreed entirely with Gregory of Nazianzus 'I cannot think of the unity without being irradiated by the Trinity: I cannot distinguish between the Trinity without being carried up to the unity.' (*Sermo de Sacro Baptis*)

<sup>187</sup> SP, 111.

<sup>188</sup> SP, 112.

<sup>189</sup> SP, 115.

and Son. This can be read from his understanding of the Father and Son's 'self existence...as implicit in their deity.'<sup>190</sup> It can also be read of the Spirit because he shares 'in that deity.'<sup>191</sup> He finds it 'implicit in Calvin's statement that the eternity of the Father is also the eternity of the Son and the Spirit.'<sup>192</sup> Calvin's account of the doctrine of *emperichoresis* speaks of the mutual interpenetration of Father and Son, but McIntyre observes that he 'does not complete the account of the matter by including the part of the Holy Spirit in the process.'<sup>193</sup> Indeed he continues to emphasise the Son much more than the Holy Spirit 'throughout the *Institutio I.13*.'<sup>194</sup> McIntyre finds this omission strange, commenting that he finds it to be an 'enigma' even though it is true that it remains possible to give an 'analogical account of the Holy Spirit.'<sup>195</sup> Calvin does not restore the balance until his discussion of the Holy Spirit in *Institutio III* where 'his interest lies more in the "work" of the Holy Spirit than in his "person."<sup>196</sup> With regard to 'the intra-trinitarian relationship of the Father and Son to the Spirit, and to Calvin's view that the Spirit is of the Father and of the Son, and proceeds from the Father and the Son,'<sup>197</sup> Calvin covered this 'point, which has been a continuing source of controversy between the Western and the Eastern Churches,'<sup>198</sup> making his point so consistently, even if briefly, 'with the rest of his analysis of the intra-trinitarian relations,'<sup>199</sup> that to suggest any other description of the procession of the Spirit would be to misrepresent his position.<sup>200</sup> McIntyre found no evidence from the texts to suggest that Calvin would accept an Eastern position. But Calvin was brief in dealing with this point, as well as offering a 'reduced account..of the Spirit by comparison with the very full exposition of the deity and person of the Son.'<sup>201</sup>

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<sup>190</sup> SP, 115.

<sup>191</sup> SP, 115.

<sup>192</sup> SP, 115,116 (Inst.I.13.18.)

<sup>193</sup> SP, 116.

<sup>194</sup> SP, 116.

<sup>195</sup> SP, 116.

<sup>196</sup> SP, 116.

<sup>197</sup> SP, 115.

<sup>198</sup> SP, 115.

<sup>199</sup> SP, 115.

<sup>200</sup> SP, 115.

<sup>201</sup> SP, 115.

**The whole nature or essence of the Godhead being understood in each hypostasis, the difference between them lying in their subsistence.**

McIntyre has two reasons for focusing on this. Originally it arose due to the misapplication of a quote from Augustine.<sup>202</sup> He reads Calvin as stating that the persons of the Godhead are distinguishable from each other 'by the relations in which'<sup>203</sup> each stands to the other, while each of them was 'of the very essence of Godhead.'<sup>204</sup> Augustine's account is 'inadequate'<sup>205</sup> as it is not possible 'to speak of the Father, the Son and the Holy Spirit solely as names for the relations they bear to one another.'<sup>206</sup> It is also necessary to discuss their shared common substance. McIntyre is convinced that the difference in the two positions as he reads them is not just 'semantic.'<sup>207</sup> The incarnation requires an affirmation 'that the whole essence of Godhead in the person of the Son is present in Jesus.'<sup>208</sup> It does not merely represent 'a certain relationship between the Father and the Son, as we would be saying if we thought of the Son exclusively as a relation to the Father.'<sup>209</sup> McIntyre observes that he had felt 'a long-lasting uneasiness' when hearing that the three persons in the Trinity were '“definable,” as distinct from “distinguishable”'<sup>210</sup> in terms of their 'personal properties'<sup>211</sup> of '*paternitas, filiatio* and '*processio*'<sup>212</sup> as these were 'abstract nouns formed from the relations of the persons to one another ..frequently called “relational properties.”'<sup>213</sup> This goes against the 'logical principle..that an entity is not definable solely in terms of the relations in which it stands to other entities.'<sup>214</sup> He holds that 'Augustine's account of the person falls foul of that principle, whereas Calvin's does not.'<sup>215</sup> This is because Calvin refers to the shared

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<sup>202</sup> 'by those names [sc. Father, Son and Holy Spirit ] is meant the relation which they mutually bear to each other, and not the very substance by which they are one.' (Inst.I.13.19.) SP, 117.

<sup>203</sup> SP, 117.

<sup>204</sup> SP, 117.

<sup>205</sup> SP, 117.

<sup>206</sup> SP, 117.

<sup>207</sup> SP, 117.

<sup>208</sup> SP, 117.

<sup>209</sup> SP, 117.

<sup>210</sup> SP, 117.

<sup>211</sup> SP, 117.

<sup>212</sup> SP, 117.

<sup>213</sup> SP, 117.

<sup>214</sup> SP, 117.

<sup>215</sup> SP, 117,118.

‘substance, or essence of the Godhead’ which ‘forms the positive core of the definition’ and ‘the distinguishing relations..serve as the differentiations.’<sup>216</sup> Such an example is a good demonstration of McIntyre’s careful work in teasing out the consequences of differing interpretations and reaching his conclusions from them.

**The Christological pattern.** In some ways Calvin’s treatment of the person of the Holy Spirit within the Trinity is similar to his treatment of the Son. He emphasises that both share ‘in the essential divinity of the Godhead,’<sup>217</sup> and that Scripture witnesses to this. McIntyre comments that in this regard Calvin is not much different from Athanasius.<sup>218</sup> Yet Calvin exerted a ‘considerable influence upon subsequent Reformed theology,’ with this ‘specifically Christological emphasis.’<sup>219</sup> Because Calvin believed ‘that the three persons subsist in, and share in, the unity of the single divine essence.’<sup>220</sup> McIntyre considers that it could be expected ‘that those characteristics mentioned in relation to that essence would be attributable to all three.’<sup>221</sup>

The first of these characteristics is ‘self-existence’ for which McIntyre profers a neologism *exseitas* rather than *aseitas* which he suggests was used by other theologians with another connotation.<sup>222</sup> ‘Calvin has applied the notion liberally to the status of the Father and the Son as implicit in their deity.’<sup>223</sup> McIntyre extended the concept to the Spirit ‘since (he) also shares in that deity.’<sup>224</sup> He found the concept to be ‘implicit in Calvin’s statement that the eternity of the Father is also the eternity of the Son and the Spirit,’<sup>225</sup> and also, ‘in the expression that, as regards the essence of both the Son and the Spirit, they are, like the Father, unbegotten.’<sup>226</sup> Calvin changes his use of language when dealing with ‘the relation of the Father to

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<sup>216</sup> SP, 118.

<sup>217</sup> SP, 118.

<sup>218</sup> SP, 118 ‘whose account of the Spirit in..*Ad Serapion* follows very much the lines of his christology in the *De Incarnatione*.’

<sup>219</sup> SP, 118.

<sup>220</sup> SP, 115.

<sup>221</sup> SP, 115.

<sup>222</sup> SP, 115.

<sup>223</sup> SP, 115.

<sup>224</sup> SP, 115.

<sup>225</sup> SP, 115.

<sup>226</sup> SP, 116.



the Son as *persons* ( i.e. as subsistences.)’ In that case, ‘the Father is said to be “unbegotten” and the Son “begotten.”’<sup>227</sup>

An important, but rarely noted, feature in Calvin’s description ‘of the nature of person when taken in relation to the essence of the Godhead,’<sup>228</sup> appears at Inst.I.13.19. ‘In each *hypostasis* the whole nature is understood, the only difference being that each has his own subsistence.’<sup>229</sup> Calvin added that ‘the whole Father is in the Son, and the whole Son is in the Father’ thus reaffirming ‘the doctrine of *emperichoresis*.’<sup>230</sup> Yet Calvin did not include the Holy Spirit in this. McIntyre comments ‘in fact, we have here once again that feature of Calvin’s handling of the place of the Holy Spirit within the Trinity which seemed to appear in his failure to include the Holy Spirit in his description of the Persons in the Trinity as being each *ex se ipso*.’<sup>231</sup> This feature is that throughout Calvin found more to say about the Person of the Son than the Person of the Spirit in Inst.I.13. There remains a possible ‘implication ..that an analogical account could be given of the Holy Spirit,’<sup>232</sup> yet McIntyre still finds the omission strange, as there is no restoration of the balance in Institutes III. when Calvin returns to a consideration of the Holy Spirit. By that time ‘his interest lies more in the “work” of the Holy Spirit than in his “person”.’<sup>233</sup>

#### **c) McIntyre’s interpretation of Barth.**

It is claimed that Barth’s theology, despite having ‘an unparalleled Christological concentration,’ is also ‘primarily and essentially Trinitarian.’<sup>234</sup> Further, he holds the view that theology operates in the power of the Spirit and theologians can be confident ‘that the Spirit is the truth.’<sup>235</sup> The important thing in theology is not the theologian’s ingenuity, but ‘the Holy Spirit’s grace.’<sup>236</sup> The doctrine of the Trinity, may not be explicit in Scripture, yet it is implicit there, and has been wrought by

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<sup>227</sup> SP, 116.

<sup>228</sup> SP, 116.

<sup>229</sup> SP, 116.

<sup>230</sup> SP, 116.

<sup>231</sup> SP, 116.

<sup>232</sup> SP, 116.

<sup>233</sup> SP, 116.

<sup>234</sup> John Thompson *The Holy Spirit in the Theology of Karl Barth* (Eugene, Or: Wipf and Stock Publishers, 1991) 2.

<sup>235</sup> *ibid.*, 6.

<sup>236</sup> *ibid.*, 7 quoting Rosato.

the Church.<sup>237</sup> Thomson offers Barth's four reasons for accepting that the Holy Spirit is God. These are because, he is equal to God; he is 'both the subjective reality and agent of divine revelation';<sup>238</sup> he is 'the source and power of.. hope, ..the first-fruits and foretaste of eternal salvation';<sup>239</sup> he is worshipped along with the Father and Son by the Christian community. 'The Holy Spirit enables and creates communion between God and humanity.'<sup>240</sup>

McIntyre sets Barth's contribution to pneumatology within the Trinitarian model developed by the Reformers which he suggests focuses on the Holy Spirit's role within atonement and revelation.<sup>241</sup> Despite having a loyal and comprehensive 'allegiance to the doctrine of the Triune God,'<sup>242</sup> McIntyre comments that Barth's interpretation 'turns out, as might be expected, to be somewhat idiosyncratic.'<sup>243</sup> He accepts the Scriptural view of the Spirit as a person,<sup>244</sup> but then rejects the use of 'person' 'as the hermeneutical principle for the foundation'<sup>245</sup> of the Trinity, stating a preference for 'mode of being,' although it is claimed that he intended this to have the same meaning as 'person.' Barth avoids Modalism in the development of his argument.<sup>246</sup> Barth's account of the Trinity is dominated by revelation.<sup>247</sup> Revelation is interpreted by the Trinity. 'The starting-point, the hermeneutic ambience and the normative control'<sup>248</sup> of Barth's account of the Trinity, are Scripture and the incarnation. McIntyre comments that this is particularly true of Barth's pneumatology.

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<sup>237</sup> *ibid.*, 19.

<sup>238</sup> *ibid.*, 25.

<sup>239</sup> *ibid.*, 25.

<sup>240</sup> *ibid.*, 27.

<sup>241</sup> SP, 25.

<sup>242</sup> SP, 134.

<sup>243</sup> SP, 134.

<sup>244</sup> 'as an I existing in and for itself with a thought and will proper to it,' and in these terms meets us in revelation as God thrice over, Father, Son and Holy Spirit.' [*The Doctrine of the Word of God*. ET. G.T. Thomson (Edinburgh: T. & T. Clark, 1936) 412] SP, 134.

<sup>245</sup> SP, 134.

<sup>246</sup> He does state that the doctrine of the Trinity is 'the denial of Modalism' *The Doctrine of the Word of God* 438. SP, 135.

<sup>247</sup> 'we come to the doctrine of the Trinity by no other way than by [the] analysis of the concept of revelation.' *ibid.*, 358. SP, 135.

<sup>248</sup> SP, 135.

McIntyre points out that it is important to avoid identifying the Spirit with Christ. The Spirit has a specific, identifiable role in making revelation fulfil its purpose. Without him that might not happen. However, in his attempt to distinguish the Spirit from Christ, Barth offers 'an apparently unnecessarily narrow view'<sup>249</sup> of the Spirit's work. This views the Spirit as beginning to exist after Jesus' resurrection,<sup>250</sup> despite his admitting that many New Testament texts exist which show that this is not the case. McIntyre suggests that Barth fails to acknowledge the many references to the Spirit in the Old Testament which involve salvation, as well as those which refer to the creative activity so close to McIntyre's heart. 'Barth, with all the weight of his authority and the persuasiveness of his scholarship'<sup>251</sup> in this regard was reinforcing the weakness of Reformed theology since the beginning which defined the Spirit's role and work 'exclusively in direct association with the person and work of Jesus Christ.'<sup>252</sup>

Barth views the ground for ascribing divinity to the Holy Spirit to rest in the early Church's witness to Jesus, and the other New Testament examples of the Holy Spirit's work, because only God could make it all happen.

Barth ascribes the late development of pneumatology historically to human reluctance to credit God with granting them the ability to believe.<sup>253</sup>

Barth became concerned with 'the relation of the immanent Trinity to the economic Trinity.. many years before it became (a)..topical controversy.'<sup>254</sup> He declared that the economic Trinity depends on the immanent Trinity for its existence. The God we 'encounter and by whom we are accepted through his action in revelation,'<sup>255</sup> is the eternal God. 'A right understanding of the elements of the doctrine of the economic Trinity..commits us to the component elements of the doctrine of the immanent

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<sup>249</sup> SP, 139.

<sup>250</sup> *The Doctrine of the Word of God* 517, SP, 139.

<sup>251</sup> SP, 139.

<sup>252</sup> SP, 139,140.

<sup>253</sup> 'The dogma of the Spirit means the knowledge that in every respect man can only be present at God's revelation, as a servant is present at his master's action, i.e. following, obeying, imitating, serving; and that this relation is in no wise and at no time reversed.' *The Doctrine of the Word of God*, 536f. SP, 142.

<sup>254</sup> SP, 143.

<sup>255</sup> SP, 143.

Trinity.<sup>256</sup> McIntyre cautions that Barth does not view the two as identical images of the other, for one is eternal and the other rooted in time. Neither does the move from the economic to the immanent Trinity fit with any logical process ‘inductive, deductive or analogical,’<sup>257</sup> even though he admits that all of these may be involved without any being dominant. He suggests that Kant’s ‘transcendental deduction’<sup>258</sup> is the ‘nearest form of logical activity’<sup>259</sup> which seems appropriate. Kant’s analysis suggests that events are as they are because they conform to ‘the intuitions of space and time, the conceptual categories of the relationships, and the ideas of reason.’<sup>260</sup> McIntyre likens this to the way in which humans read ‘body-language’ to assess a person’s character. This means that the relationship between the immanent and the economic Trinity, being in this mode should shape what Barth is going to say ‘about the Holy Spirit *ad intra*’<sup>261</sup> and ‘define his attitude to several of the traditional questions surrounding the place of the Holy Spirit in the Trinity.’<sup>262</sup>

With regard to the Spirit, the argument is that the Spirit ‘shares in the fullness of the divine essence’<sup>263</sup> with regard to the *opus ad extra Trinitatis*, because the Holy Spirit brings about the completion of revelation and reconciliation which had been accomplished through Jesus, ‘in obedience to the Father- a work, like the whole revelation and reconciliation process, proper only to God.’<sup>264</sup> ‘What is true *ad extra* is equally true *ad intra*.’<sup>265</sup>

McIntyre explains that this argument lies at the heart of Barth’s proof that the Holy Spirit is God. Up to this point it follows the normal concept ‘that the immanent Trinity is not different from the economic Trinity.’<sup>266</sup> Barth then proceeds to discuss how the Father relates to the Son using the concept of love and the Holy Spirit. McIntyre points out that, at times in the course of this, Barth seems to be working

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<sup>256</sup> SP, 144.

<sup>257</sup> SP, 144.

<sup>258</sup> SP, 144.

<sup>259</sup> SP, 144.

<sup>260</sup> SP, 144.

<sup>261</sup> SP, 145.

<sup>262</sup> SP, 145.

<sup>263</sup> SP, 151.

<sup>264</sup> SP, 151.

<sup>265</sup> SP, 151.

<sup>266</sup> SP, 151.

with an argument which only focuses on the internal relations, and less on the external work of the Trinity. He focuses on the fact that the Spirit's particular feature is that he is 'the common factor'<sup>267</sup> between the Father and the Son's 'mode of existence.'<sup>268</sup> Barth calls the Spirit 'the communion, the community-ness, of the Father and the Son.'<sup>269</sup> McIntyre comments that Barth makes a 'very nice point'<sup>270</sup> when he calls the Spirit the 'common being and operation of the Father and the Son alongside the Father and the Son separately,'<sup>271</sup> which is relevant to the 'double procession,'<sup>272</sup> as Barth sets the Holy Spirit within the Father- Son relationship from its beginning. The Holy Spirit is the love which unites the Godhead.<sup>273</sup> While accepting the *filioque*, Barth refuses to view 'the procession of the Spirit as from the Father *and* the Son, as a double procession from the Father and from the Son in the form of two single processions.'<sup>274</sup> Rather Barth views the procession of the Holy Spirit as deriving from Father and Son. He is the love which they have in common.<sup>275</sup> It is that relationship which underlies and confirms 'the communion between God and human beings which is effected by the Spirit in the event of revelation.'<sup>276</sup> 'The mystery of the eternal love'<sup>277</sup> within the Godhead is made evident when it is seen in revelation.

## **II. Oneness theology and Trinitarian thought: a case study which explains why retention of the doctrine of the Trinity is vital for pneumatological exactness.**

This case study tests McIntyre's claims that the Trinitarian account of the Spirit is necessary as a mould for pneumatology. It discusses how his understanding of the need to set boundaries within pneumatology contributes a potential solution to

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<sup>267</sup> SP, 151.

<sup>268</sup> SP, 151.

<sup>269</sup> SP, 151, 152.

<sup>270</sup> SP, 152.

<sup>271</sup> SP, 152.

<sup>272</sup> SP, 152.

<sup>273</sup> SP, 152. McIntyre explains this as follows: 'since God is love and that love is the love in which God "posits" himself as Father and Son, that love which goes forth out of God is the Spirit.'

<sup>274</sup> SP, 153, 154.

<sup>275</sup> 'Thus the one God-being of the Father and of the Son is, or the Father and Son in their one God-being, are the origins of the Holy Spirit.' *The Doctrine of the Word of God*, 557. SP, 154.

<sup>276</sup> SP, 154.

<sup>277</sup> SP, 154.

Pentecostal theology's ongoing debate between Trinitarians and Oneness Pentecostals.

### **Introduction.**

McIntyre credits the Holy Spirit as having oversight of theology, and thus guiding the Church and her members, enabling her theology 'encapsulated in its tradition'<sup>278</sup> to stay true to the core of the Christian faith through the centuries.<sup>279</sup> His view is that the Spirit is involved in maintaining 'the tradition as the guardian of the faith.'<sup>280</sup> But he warns that the involvement of the Spirit in an individual or community involved in theological debate does not guarantee that they will be free from error. In fact, 'error is always a possibility'<sup>281</sup> because humans are involved in the process. The difference made through the involvement of the Holy Spirit is that the process has within it the seeds of its correction.<sup>282</sup> So he holds that when major reform happens, it 'develops from within and is not an alien intrusion.'<sup>283</sup> This process is something which can be seen to occur in history. Various factors have contributed to the formation of doctrine: Scripture, hermeneutics, apologetics and debate, have all been involved. He emphasises that it is important to work within the traditional historically held teachings of the Church as expressed in the ecumenical creeds.

In order to test McIntyre's assertion that it is essential to retain the doctrine of the Trinity in order to achieve correct doctrine within pneumatology, this case study will discuss how the Oneness controversy within Pentecostalism can be answered by McIntyre's careful doctrinal approach which sets pneumatology within the parameters of the doctrine of the Trinity.

In the last decades of the twentieth century, and the first decade of the twenty first century Pentecostal theology came of age theologically and attained academic respectability. Many Pentecostal theologians operate at an academic level of

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<sup>278</sup> SP, 261.

<sup>279</sup> SP, 261.

<sup>280</sup> SP, 261.

<sup>281</sup> SP, 261.

<sup>282</sup> SP, 261.

<sup>283</sup> SP, 261.



debate rather than being content with 'proof texting'<sup>284</sup> their theology from Scripture. However, the sheer magnitude and variety of material about pneumatology, framed from very different perspectives, and traditions, which is evidenced by the diverse positions taken by writers of theological texts and journals, makes the whole field complex and confusing.

One Reformed writer commented as far back as 1996, that 'such has been the widespread impact of Pentecostalism and the charismatic movement, that literature on the Holy Spirit is now of such proportions that the mastery of the corpus would be beyond the powers of any individual.'<sup>285</sup>

McIntyre was aware that pneumatology had 'entered the modern period having been less intensively debated than Christology, and without the canonical authority of a full creed.'<sup>286</sup> This lack of canonical authority of a creed was in his view a 'deficiency which led to the almost unrestricted views of the Spirit..which is our main contemporary problem.'<sup>287</sup> The focus here is centred on a relevant, and still current, internal dispute within Pentecostalism regarding the doctrine of the Trinity and pneumatology.

Pentecostal variety has been an inevitable part of the international nature of the movement and the very essence of its expression of the exuberance of the Spirit's outpouring. Now that its exponents, particularly in the West, have made theology an essential part of the movement's self-definition, debates have arisen regarding doctrines which have traditionally been regarded as essential for the retention of Christian orthodoxy. Those involved in debate take divergent stances which frequently have historical reasons for their existence. Yong suggests that the issues

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<sup>284</sup> 'Especially in its older versions, however, Pentecostal theological manuals have neglected dogmatic arguments in favour of biblical proof-texting. This reflects the classical Pentecostal – Trinitarian (sic) and Oneness- distrust in philosophical and historical argumentation and human reason.' Amos Yong *The Spirit Poured out on all Flesh* (Grand Rapids, Michigan: Baker Academic, 2005.) 208

<sup>285</sup> Sinclair B. Ferguson *The Holy Spirit* (Downers Grove, Illinois: InterVarsity Press, 1996) 11.

<sup>286</sup> SP, 18.

<sup>287</sup> SP, 18.



raised by Oneness Pentecostalism may prove to be ‘the most challenging’ of the issues requiring to be settled by Pentecostalism.<sup>288</sup>

The Society for Pentecostal Studies, an international society of scholars set up in 1970 to develop Pentecostal and Charismatic studies,<sup>289</sup> sponsored a series of meetings in which the two sides could engage in dialogue each year from 2002-2007. This ongoing debate between Oneness Pentecostals and Trinitarian Pentecostals highlights the importance of clarity in pneumatology. The topics covered included ‘the Historic Division between Oneness and Trinitarian Pentecostals, Baptism, Christology and the Godhead, Salvation, and Holiness.’<sup>290</sup> In the end, they reached the conclusion that both sides would agree to differ on the question of the Trinity.<sup>291</sup>

Segraves from the Oneness standpoint commented that ‘for much of the twentieth century it seemed impossible that such an event (as this debate) could ever take place.’<sup>292</sup> He recommended that his side should ‘make the effort to understand a perspective with which they do not agree,’ so that they would ‘have meaningful interaction with those who hold an opposing view.’<sup>293</sup> Both sides should ‘refrain from drawing caricatures of opposing viewpoints.’<sup>294</sup> George Wood from the Trinitarian viewpoint commented at the end of the dialogues, ‘the conclusion of the matter is that both sides felt a better understanding of each other’s position, but that neither had altered its basic theological stance.’<sup>295</sup>

The final results of the debates were reported in *Pneuma* 30 2008.

### **Oneness basics.**

Pentecostal theology has its roots in the theology of churches influenced by the Anabaptist wing of the Reformation, such as Baptists, Methodists and the Free

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<sup>288</sup> Amos Yong *The Spirit Poured out on all Flesh. Pentecostalism and the possibility of Global Theology*. (Grand Rapids, Michigan: Baker Academic, 2005) 22.

<sup>289</sup> *Pneuma* 30 (2008) 203

<sup>290</sup> *Pn.* 30 (2008) 203.

<sup>291</sup> *Pn.* 30 (2008)

<sup>292</sup> *Pn.* 30 (2008) 238

<sup>293</sup> *Pn.* 30 (2008) 238.

<sup>294</sup> *Pn.* 30 (2008) 238.

<sup>295</sup> *Pn.* 30 (2008) 228.

Church traditions. It is generally considered that the Pentecostal movement began early in the twentieth century in the United States. However, within a worldwide context, other countries have experienced similar phenomena during movements of the Holy Spirit.<sup>296</sup> Frequently the early pioneers of Pentecostal theology in the United States were men of independent thought. Oneness theology has been debated at an academic level in the United States, but has also been influential in countries as varied as Mexico and China.<sup>297</sup>

**Definition:** Oneness theology denies the traditional doctrine of the Trinity. Its followers 'stress that God is absolutely one- that is one without distinction of persons. There are no distinctions in God's eternal being, and the Godhead does not consist of three centres of consciousness.'<sup>298</sup> One theologian writing from within this tradition admits that Trinitarian Pentecostals have accused those holding the Oneness view of Sabellianism.<sup>299</sup> However Oneness Pentecostals reject this charge, stating that they 'do not embrace the sequential modalism of Sabellianism, and Trinitarian Pentecostals should acknowledge this.'<sup>300</sup> W.W.Menzies, writing from within the Trinitarian viewpoint, suggests that Oneness Pentecostals hold to Modal Monarchianism. This is because in their view 'God is ..only One being in one person, who is manifested in a kind of dispensational fashion. Jesus is the total embodiment of God.'<sup>301</sup> They hold that before his incarnation Jesus appeared as God

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<sup>296</sup> Yong cites Kenneth D. Gill's advocacy of the Oneness-trinitarian dispute as a matter of theological contextualization e.g. in the Iglesia Apostólica, in Mexico. in *Towards a Contextualized Theology for the Third World: The Emergence and Development of Jesus' Name Pentecostalism in Mexico*, SIHC 90 (Frankfurt, Ger.:Peter Lang, 1994). See Amos Yong *The Spirit Poured Out on All Flesh*. 22. He also asserts that 'Chinese Pentecostalism is largely indigenous' and there is a 'most prominent strand of Oneness Pentecostalism in China'. Various sources cited. *ibid.*, 52,53. Yong finally suggests that the 'two-thirds world' Oneness churches and movements have 'either been much less engaged in the theological debates or have been dismissed as sectarian or cultic.' *ibid.*, 205.

<sup>297</sup> China is significant because Oneness theology arose within the non-accredited churches cut off from outside influences by political events within China.

<sup>298</sup> Affirmation of Oneness Pentecostal team *Oneness-Trinitarian Pentecostal Final Report 2002-2007* Pn. 30 (2008) 214.

<sup>299</sup> D.L. Seagraves *A Oneness Pentecostal View* Pn. 30 (2008) 235.

<sup>300</sup> Pn. 30 (2008) 236. 'the final paragraph (at the 1995 General Conference of the UPCI) under the heading "The One True God" in the Articles of Faith was amended for the specific purpose of avoiding any Sabellian interpretation.'

<sup>301</sup> William W. Menzies *A Trinitarian Pentecostal Response*. Pn 30 (2008) 230, 231.

the Father, '(and ) since the initial outpouring of the Spirit, Jesus is now manifested through his Spirit.'<sup>302</sup>

### **The Background to the problem.**

Studies of the Pentecostal and charismatic movements have tended to focus attention on experiential and phenomenological issues such as: 'what is meant by baptism in the Spirit'? and 'what is speaking in tongues?' However, the Oneness /Trinitarian divide concerns a very divisive theological issue *within* Pentecostalism and it remains unresolved. Oneness and Trinitarian Pentecostals have agreed to differ regarding their understanding of the doctrine of the Godhead and the Trinity.

While the worldwide total of Pentecostals and charismatics is unknown, it has been estimated to be 'from 300 to 500 million adherents worldwide. That means as many as one-quarter of the world's Christians are now Pentecostal- almost ten per cent of the earth's total population.'<sup>303</sup> The Oneness position is held by a sufficiently large number of Pentecostals to make it influential. Yong's estimate is that there are 'perhaps 20 million' Oneness Pentecostals worldwide. They may comprise as many as '25% of all U.S. classical Pentecostals.'<sup>304</sup>

**Origins of the position.** One account of the origin of Oneness Pentecostalism in the United States sets it as occurring at a meeting in an area of Los Angeles in 1913<sup>305</sup> where the speaker suggested that baptism should be performed in Jesus' name alone.<sup>306</sup> From there the position developed for many into holding a unitary theology of the Godhead.

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<sup>302</sup> William.W. Menzies A Trinitarian Pentecostal Response. Pn. 30 (2008) 230, 231.

<sup>303</sup> Amos Yong *The Spirit Poured out on all Flesh. Pentecostalism and the possibility of Global Theology*. (Grand Rapids, Michigan: Baker Academic, 2005) 22.

<sup>304</sup> *ibid.*, 22.

<sup>305</sup> Douglas Jacobsen *Thinking in the Spirit. Theologies of the Early Pentecostal Movement*. (Bloomington & Indianapolis: Indiana University Press, 2003) 194.

<sup>306</sup> *ibid.*, 195. Amos Yong ascribes the origins of the movement to 'a revelation, to John Schaepppe and Frank Ewart in 1913, of Jesus as "the Name" (singular) of God understood as Father, Son and Holy Spirit.' There followed 'mass rebaptisms 'in Jesus' name' following the apostolic precedent as recorded throughout the book of Acts.' Amos Yong *The Spirit Poured out on all Flesh. Pentecostalism and the possibility of Global Theology*. (Grand Rapids, Michigan: Baker Academic, 2005) 205.

Relations between Trinitarian and Oneness proponents within Pentecostalism 'had reached boiling point' by 1916.<sup>307</sup> Those who maintained the orthodox position of the Trinity, such as the Assemblies of God, were careful to clarify their beliefs in statements of faith. They admitted that the terms used in the doctrine such as 'Trinity' and 'Persons' were not scriptural, yet held that they were 'in harmony with Scripture...', and it was possible to 'speak with propriety of the Lord our God, who is One Lord, as a Trinity or as one Being of three Persons, and still be absolutely Scriptural.'<sup>308</sup> In 1916 the Assemblies of God General Council expelled Oneness believers from their organization.

Yong offers the affirmations of the United Pentecostal Church as an example of the Oneness position.<sup>309</sup> "(1) There is one God with no distinction of persons; (2) Jesus Christ is the fullness of the Godhead incarnate."<sup>310</sup>

The other side of the debate which is held by 'classical Pentecostalism has generally adhered to the traditional doctrine of the Trinity as bequeathed by historic Christianity.'<sup>311</sup>

Both Trinitarian and Oneness Pentecostals have tended to 'distrust' the use of 'philosophical and historical argumentation and human reason'<sup>312</sup> in framing their theology. Older 'pentecostal theological manuals' neglected 'dogmatic arguments in favour biblical proof-texting.'<sup>313</sup>

Trinitarians are accused by Oneness Pentecostals 'of deviating from the biblical witness or subjecting Scripture to foreign philosophic categories.'<sup>314</sup> Yong suggests that Oneness Pentecostals have 'developed a more sectarian identity'<sup>315</sup> partly because they found themselves on the defensive, not just against Trinitarian

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<sup>307</sup> Douglas Jacobsen *Thinking in the Spirit. Theologies of the Early Pentecostal Movement*. (Bloomington & Indianapolis: Indiana University Press, 2003) 195.

<sup>308</sup> Amos Yong *The Spirit Poured out on all Flesh. Pentecostalism and the possibility of Global Theology*. (Grand Rapids, Michigan: Baker Academic, 2005) 205.

<sup>309</sup> *ibid.*, 205.

<sup>310</sup> *ibid.*, 205.

<sup>311</sup> *ibid.*, 205.

<sup>312</sup> *ibid.*, 208.

<sup>313</sup> *ibid.*, 208.

<sup>314</sup> *ibid.*, 208.

<sup>315</sup> *ibid.*, 208.

Pentecostals, 'but almost the entire Christian world.'<sup>316</sup> Their rejection of 'the traditional doctrine of the Trinity as tritheistic has been particularly divisive,'<sup>317</sup> and many have tried to write them off as 'sectarians at best, and theological and doctrinal heretics at worst.'<sup>318</sup>

### **How McIntyre's emphasis contributes to the debate.**

McIntyre offers a framework for pneumatology which bases the doctrine on the Scriptural witness, tradition, and the contribution to the development of the doctrine made by various theologians over the centuries. His aim was to have a pneumatology which was capable of responding to the challenge being brought to mainline denominations by the vitality of charismatic and Pentecostal experience.

McIntyre chose to work within certain parameters, making the doctrine of the Trinity a major focus of his Pneumatology. Consideration of this doctrine fills nearly a third of his final work on the subject *The Shape of Pneumatology*.<sup>319</sup> Although he was operating before the results of the Oneness/Trinitarian Pentecostals' debates were available,<sup>320</sup> his insights and emphases into Pneumatology have much to offer the protagonists from both sides in the Oneness debate.

### **McIntyre's contribution.**

#### **a) He offers an emphasis on maintaining the role of Scripture and tradition as partners in framing theology.**

McIntyre's published and unpublished material emphasise the importance of the dominant 'twin partners of Scripture and tradition'<sup>321</sup> in framing theology in general, and pneumatology in particular, 'in the changing ambience of time and culture.'<sup>322</sup>

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<sup>316</sup> *ibid.*, 208.

<sup>317</sup> *ibid.*, 22.

<sup>318</sup> *ibid.*, 22.

<sup>319</sup> (Edinburgh: T. & T. Clark, 1997)

<sup>320</sup> e.g. the results of the Oneness- Trinitarian debate 2002-7 in *Pneuma* 30 (2008) 203-224.

<sup>321</sup> SP, 236.

<sup>322</sup> SP, 236.

Oneness theology purports to have arrived at its position by reliance on Scripture alone. This makes it possible for those holding to this position to claim to have avoided the perceived baneful influence of philosophy in forming doctrine. By contrast, Trinitarian Pentecostals have retained the traditional teachings of mainline Christianity, which have been influenced by philosophy in their formation and expression.

**The priority of Scripture.** While retaining the two-pronged approach of Scripture and tradition, McIntyre offers a different emphasis given to each. He gives Scripture 'priority as the ultimate source.'<sup>323</sup> However he acknowledges that while all denominations refer to scripture as 'the Word of God,' they might have different understandings of the significance of that term.<sup>324</sup> Scripture possesses 'status,'<sup>325</sup> as the Word of God, an authority which makes it 'a norm or criterion of truth' 'in any subsequent disagreements on the nature or work of the Spirit.'<sup>326</sup> He points out that 'the criterial character of Scripture is in constant evidence throughout the history of the doctrine of the Spirit.'<sup>327</sup>

The question arises how if this is the case, Oneness Pentecostals with such a declared high regard for Scripture could reach conclusions in their theology based wholly on Scripture which are not in harmony with generally accepted orthodox doctrine? The answer lies in McIntyre's second 'partner' in the theological process. They have ignored the role of tradition.

**The role of Tradition.**

He suggests that tradition has a share 'in the primacy of Scripture'<sup>328</sup> because it is involved in interpreting Scripture. In addition, it considers itself to be '*a*, and even for some *the*, development of Scripture, as if Scripture in itself were incomplete in some way and required the assistance of tradition to be complete and fulfilled.'<sup>329</sup>

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<sup>323</sup> SP, 236.

<sup>324</sup> SP, 236.

<sup>325</sup> SP, 236.

<sup>326</sup> SP, 236.

<sup>327</sup> SP, 236.

<sup>328</sup> SP, 236.

<sup>329</sup> SP, 237.



To understand why modern Christians downgrade the role of tradition in theology, Holmes offers the explanation that they have ‘an impatience with what tends to get called “tradition.”’<sup>330</sup> They view Scripture as offering truth. It seems irrelevant to utilise help which is available from interpretations from the past. Such people would argue that traditional churches are in a poor state spiritually and suggest that this is due to their wrong interpretation of Scripture. Williams warns that, although it may seem liberating to cut themselves off from tradition, in fact doing so isolates modern Christians, ‘disconnecting them from the rich heritage of the church in its formative years where the doctrines of Christ and the Holy Spirit were developed, and... where concepts of faithful biblical interpretation were devised.’<sup>331</sup>

In contrast to such an attitude, Holmes explains that the Reformers had a very different one. ‘The mainstream Reformation project sought to be responsible to the tradition as it had been passed down, even when disagreeing sharply with certain aspects of it.’<sup>332</sup> ‘Serious Christian theology has almost always involved interaction with the earlier tradition.’<sup>333</sup> This is certainly McIntyre’s position.

**Cultural adaptation.** McIntyre accepts that it is true that when tradition interprets Scripture it introduces terms which are not in Scripture which are ‘culture-based..philosophically and logically derivable.’<sup>334</sup> In the process of thinking theologically, these terms ‘are themselves changed, and at the same time subtly change the form of the subject described.’<sup>335</sup> The terms from outside scripture which appear in pneumatology are generally those shared with the doctrine of the Trinity.

It is ironic that the Oneness theologians who were endeavouring to be so careful to rely on Scripture actually arrived at unsound theology. This happened because in their anxiety to avoid philosophical terms, they ignored the reality that hermeneutics happens within a certain culture and place in time, and the fact that tradition can

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<sup>330</sup> Stephen R. Holmes *Listening to the Past. The Place of Tradition in Theology.* (Carlisle, Cumbria: Paternoster Press, 2002) xi.

<sup>331</sup> D.H.Williams *Retrieving the Tradition and Renewing Evangelicalism* (Grand Rapids, Michigan: Eerdmans, 1999) 1.

<sup>332</sup> Stephen R. Holmes *Listening to the Past. The place of tradition in Theology.* (Carlisle, Cumbria: Paternoster Press, 2002) 2.

<sup>333</sup> *ibid.*, 2.

<sup>334</sup> SP, 237.

<sup>335</sup> SP, 237.



protect and enable correct understanding of Scripture. Trinitarian Pentecostals who were willing to stand within the mainstream of the Church's historical doctrine of the Trinity have succeeded in retaining correct doctrine.

Therefore it is not enough for anyone to claim to be 'filled with the Spirit' and come to Scripture seeking to build a new theology. The results of two thousand years of Church history and theological debates exist, and are to hand to help in the theological task. In addition Christianity is able to be translated from the original languages of Hebrew and Greek into local mother tongues, and has the advantage, as a world religion, of being malleable to adapt to the recipient culture, both in terms of modern communicable language and in terms of relevant concepts. Scripture can be accurately translated into modern English or Chinese. McIntyre gives examples of theological concepts originally expressed in Greek or Latin philosophical terms, which are capable of being transformed and interpreted again to become equally relevant for those living in the early twenty first century in very varied cultures. Taking the examples of *hypostasis* and *physis* which 'as soon as they are translated into Latin acquire fresh nuance, and when they finally appear in English, with the passage of time and the historical fluctuations of philosophy, open vistas of understanding unimaginable in the fourth or later centuries of patristic theology.'<sup>336</sup> In addition, the Holy Spirit enables interpretation of Scripture, but does so within boundaries such as the acknowledged creeds and confessions of the Church. In this way he explains, this process 'gives the lie to suggestions that creedal formulae and terms restrict and smother theological thought.'<sup>337</sup> This has not been the case in theology's history, instead 'they have generated new possibilities of indigenised understanding, while controlling within recognisable parameters the flights of imagination so inspired.'<sup>338</sup> He calls 'this capacity both to inspire and to control theological thought' 'the true genius of creedal statement.'<sup>339</sup> This task represents something which requires to be occurring constantly within the host culture so that each new generation hears the true message of Christianity in words and concepts that they can relate to and understand.

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<sup>336</sup> SP, 237.

<sup>337</sup> SP, 237, 238.

<sup>338</sup> SP, 238.

<sup>339</sup> SP, 238.

However, unfortunately within pneumatology, one of the reasons why there are so many variations, is due to the lack of historical debate or creedal statements regarding the Holy Spirit. This makes the connection with the traditional doctrine of the Trinity all the more important in enabling a right understanding of the Holy Spirit.

### **Special aspects of the hermeneutical role of the Holy Spirit.<sup>340</sup>**

The Reformed account of hermeneutics emphasises ‘the place of the Spirit both in the preparation of Scripture and ..understanding ..it.’<sup>341</sup> McIntyre was fascinated by ‘the logical problem of how an interpretation, or a doctrine, is related to the scriptural texts from which it derives, or which it interprets.’<sup>342</sup> As someone trained in logic he was especially intrigued by the fact that this ‘process’ was not one of ‘straightforward logical deduction, otherwise it would be very improbable that the heretic and the orthodox’ ‘could arrive at incompatible conclusions’ ‘beginning from the same original texts.’<sup>343</sup>

Logical processes were involved but these did not involve following binding rules with ‘major premises and minor premises’ and obligatory conclusions.<sup>344</sup> Neither is it a case of ‘inductive inference from particulars to a limited generalisation,’ as ‘the conclusion in the form of an interpretation, or a doctrine, is in many ways as particular as the premises.’<sup>345</sup> Evidence of the use of logic can be seen from ‘the protracted debate that discussions on interpretation and doctrine generate.’<sup>346</sup> However more than logic is needed because ‘it has to be admitted that the heretic is well-equipped in both logic and scripture knowledge.’<sup>347</sup> McIntyre concludes that ‘the impasse seems to be quite insurmountable’.<sup>348</sup>

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<sup>340</sup> SP, 258.

<sup>341</sup> SP, 258.

<sup>342</sup> SP, 258.

<sup>343</sup> SP, 258.

<sup>344</sup> SP, 258.

<sup>345</sup> SP, 258.

<sup>346</sup> SP, 258.

<sup>347</sup> SP, 258.

<sup>348</sup> SP, 258.

This is where the Holy Spirit has a role. He enables the theologian to reach 'the correct interpretation or the orthodox item of doctrine.'<sup>349</sup> However it is always possible for the misuse of claims to be inspired by the Spirit. McIntyre admits that there were 'dangers'<sup>350</sup> in allowing a place for the Holy Spirit in framing doctrine, because his involvement 'once stated, .. can be misused by all and sundry who wish to set a seal upon their pronouncements by claiming the inspiration of the Spirit.'<sup>351</sup> Oneness Pentecostals are in danger of fulfilling this pronouncement.

In addition, McIntyre observes that 'the claim' (to have the Holy Spirit) 'is not empirically verifiable.' 'The claim'( to have)' the presence of the Holy Spirit' 'of itself is not sufficient corroboration.'<sup>352</sup> Similarly 'the truth or falsity of the pronouncements is not at the time self-evident. Very often it has taken the Church 'decades to work out where the truth or the falsity of dogmatic statements actually lay.'<sup>353</sup>

**The role of the Holy Spirit in inspiring correct doctrine in the Church as a community, and in individuals.**

McIntyre holds that just as the Holy Spirit played a creative role in believers' lives, he plays the same role in the Church. He also 'exercises a controlling role in the processes of interpretation, and in the making of doctrine.'<sup>354</sup> Despite accepting that there were dangers in making the claim, he continued to accept the view that 'the Holy Spirit is active in the formulation of true interpretation and of faithful doctrine.'<sup>355</sup> He offers the following reasons in defence of this position. It represents 'no more than an extension of the accepted Reformed account of the role which the Spirit is said to play when believers understand and appropriate Holy Scripture.'<sup>356</sup> In that instance believers were involved in 'interpreting (the) significance (of Scripture) for themselves.'<sup>357</sup> 'The final elaboration of such

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<sup>349</sup> SP, 258.

<sup>350</sup> SP, 258.

<sup>351</sup> SP, 258.

<sup>352</sup> SP, 259.

<sup>353</sup> SP, 259.

<sup>354</sup> SP, 259.

<sup>355</sup> SP, 259.

<sup>356</sup> SP, 259.

<sup>357</sup> SP, 259.

interpretations into doctrine is an extension of that original process.<sup>358</sup> 'While individuals may benefit from the indwelling of the Spirit in their theological activity, the making of doctrine entails a more comprehensive and inclusive involvement on the part of the Church.'<sup>359</sup> Therefore 'the Spirit has a role also to play in the wider dimension.'<sup>360</sup>

McIntyre suggests that this can be thought of as a twofold role. The Holy Spirit inspires and enlightens theologians' thought 'so that they devise alternative, contemporary ways of saying what Scripture has to say.'<sup>361</sup> He does this by acting as 'a creative agent' who 'is not just an undirected mental energy injected into normal cerebration.'<sup>362</sup> Rather 'he points thought in specific directions, and his inspiration tends to the ends of the faith and its right understanding.'<sup>363</sup> This 'is not limited to the thinking of individuals, but also takes place within the communal doctrine-making of the Church, and ultimately contributes to the formation of tradition.'<sup>364</sup>

This involvement of the Holy Spirit in both individuals and 'the community of the faithful'<sup>365</sup> does not guarantee infallible results. Due to the human factor 'error is always a possibility.'<sup>366</sup> But McIntyre is confident that 'because the Holy Spirit is present, the process has within it the seeds of its correction, and when major reform does occur, as it has been seen to do in the history of Christian doctrine, it develops from within and is not an alien intrusion.'<sup>367</sup>

## **Conclusion.**

With the internal discussions between Pentecostal theology's two protagonists resulting in stalemate, Yong views the internal division as seriously detrimental to the prospect of Pentecostal theology offering a 'world perspective' to theology. It is ironic that this should be so at a time when the numerical strength and vigour of the

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<sup>358</sup> SP, 259.

<sup>359</sup> SP, 259.

<sup>360</sup> SP, 259.

<sup>361</sup> SP, 259.

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<sup>363</sup> SP, 259.

<sup>364</sup> SP, 259.

<sup>365</sup> SP, 259.

<sup>366</sup> SP, 259.

<sup>367</sup> SP, 259.

movement continues to pose a challenge to other denominations.<sup>368</sup> It would appear that the continuing division will pose a major stumbling block to Pentecostalism's witness. People claiming to be 'filled with the Spirit' have arrived at vastly different conclusions in their theology. Therein lies the piquancy of the debate. It remains to be seen if the application of McIntyre's claim that debate is healthy for sound theology becomes a reality within this Pentecostal divide after the inconclusive results to date. This particular debate appears to have generated more heat than light.<sup>369</sup>

Were the Oneness theologians to accept McIntyre's insistence on the need to accept guidelines in framing their theology and, in particular to gain a respect for the role of hermeneutics, tradition and historical theology, there might be some possibility of a change in their attitude to the doctrine of the Trinity. As it is, they seem to have adopted the modern attitude that the only relevant thing is the contribution of current thought to their theology. This is understandable given the history of their denomination. But it is submitted that applying McIntyre's guidelines offers a more effective way forward in arriving at an acceptable theological position.

The next chapter will consider the Holy Spirit in the individual. This will reveal the underlying causes of the different emphases between Pentecostal theology and Reformed theology, and ascribe them to their proper place as being due to each having its origins in very different historical theological roots. This means that the two theologies have very different expectations for human achievement in this world, not least with one considering that Christian perfection is possible in this life, and the other seeking ongoing sanctification through the work of the Holy Spirit.

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<sup>368</sup> Amos Yong *The Spirit Poured out on all Flesh* (Grand Rapids, Michigan: Baker Academic, 2005) 22.

<sup>369</sup> Seagraves, the Oneness contributor writes of 'the possibility of the healing of wounded relationships' *Pneuma* 30 (2008) 238. This would imply that there has been a rather heated and fraught atmosphere existing until now.

## **Chapter Five.**

### **The Holy Spirit in the individual.**

#### **Introduction.**

#### **Purpose and outline of the chapter.**

This chapter will discuss the need for re-instating sanctification as an emphasis in Christian teaching so that Christians are encouraged to seek to raise their standards of Christian living. It will point out the fact that too often the debate between the Reformed and charismatic positions has been based on assumptions derived directly from the charismatic agenda, rather than raising issues which will offer a radical questioning of their anthropology, and underlying 'Arminian' theology.

The chapter will discuss Reformed anthropology, and the effects of sin on Christians, the *Imago Dei* and the Holy Spirit's role in bringing believers to faith. It will outline McIntyre's reception of the scriptural teaching regarding the individual. It will discuss McIntyre's interpretation of the role of grace and Christian prayer, and how the Holy Spirit becomes 'guide, companion and protector of the inner life.' It will conclude by assessing the value of McIntyre's contribution to the understanding of the Holy Spirit in the individual.

#### **I. The challenge requiring response: Christianity's credibility deficit.**

Western societies have tended to have focused on the individual, with a resultant loss of the sense of community. The Christian church should form a new kind of community which has a character other than the sum of the individuals who belong to it. In fact the church should be the place where the fruit of the Spirit are exercised, thus making it possible for individual Christians to live together in a fellowship which lives up to the high standards expected of them. Unfortunately too many Christians are content to live at the level of faith which can exist without any apparent awareness of their need to experience ongoing sanctification and growth towards Christian maturity.

This chapter will discuss the role which the Holy Spirit plays in the individual Christian in enabling them to seek to achieve a quality of life appropriate to their calling. For McIntyre this was a very practical thing, as he himself had experienced genuine Christian fellowship in the Club movement where weekly discussions and debate had led to his coming to faith. This continued later in his work in Edinburgh during the depression, where the North Merchiston Youth Club offered an attractive form of Christianity to young people.

Unbelievers take much pleasure in faulting the witness of Christians, and the Church, when seeking excuses as to why they are not attracted by Christianity. C.S. Lewis puts forward a credible response to this attack in his apologetic work *Mere Christianity*<sup>1</sup> in the chapter *Nice People or New Men*. The question posed by outsiders tends to be: 'if Christianity is true, why are all Christians not obviously nicer than all non-Christians?' He retorts that in fact the question which should be posed is whether the individual Christian concerned has been improved through having faith so that they have become a much better person than they would otherwise have been. Lewis comments, 'we must..not be surprised if we find among the Christians some people who are still nasty. There is even, when you come to think it over, a reason why nasty people might be expected to turn to Christ in greater numbers than nice ones.'<sup>2</sup> Of course, as he explains, this is because such people are more aware of their need to be changed, and these are precisely the kind of people that Jesus attracted during his ministry on earth.

McIntyre knew what real Christianity can do to change people. During his voluntary youth work in the North Merchiston Youth Club<sup>3</sup> he experienced the vibrant living Christianity that attracts outsiders. The club offered more than 'sport and friendship.'<sup>4</sup> The secret of its success was its Christianity. But, as he explains, this was not 'the sort of religion that button-holes you, and calls for decisions; or even the Bible-thumping type which scares you off before you've had a chance to listen.'<sup>5</sup>

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<sup>1</sup> (Glasgow: William Collins Sons & Co. Ltd. first published 1952, 22<sup>nd</sup> impression 1986) 173.

<sup>2</sup> *ibid*, 178.

<sup>3</sup> see timeline, 290-292.

<sup>4</sup> Talk North Merchiston Club: Diamond Jubilee 1981, 12.

<sup>5</sup> NMC, 12.



In fact the Christianity that attracts 'has a lot to do with .. clean sportsmanship..which is open and receptive to all kinds of people, even those that are different and awkward and boring. (It is ) .. Christianity which is prepared to care for people, especially those who are worse off than we are. We've seen in the Club a kind of Christianity which has been simple and direct and relevant, and has been aimed at trying to reflect something of the life and work of Christ.'<sup>6</sup>

### **Sanctification: the Holy Spirit's role.**

Many, including Heron, credit Calvin, 'of all the great Reformers,' with undertaking 'the most systematic exploration of the Spirit's work.'<sup>7</sup> Heron emphasises that Calvin's 'primary emphases, the axis along which the activity of the Spirit was discerned' are 'the double theme of enlightenment and sanctification.'<sup>8</sup>

Calvin focused on the Spirit's involvement in regeneration and sanctification, seeking 'to map the shape and dynamics of life in Christ as empowered by the Spirit.'<sup>9</sup>

It can be argued that in this way Calvin offered the Churches influenced by his teachings a much healthier focus than the Churches which were influenced by Luther. This is because Calvin emphasised the importance of sanctification and viewed the Christian life as a high calling in which it was possible to progress. In contrast, the Lutheran tradition has tended to focus on the inevitability of sin in human experience, and the ongoing need for repentance – emphasising the doctrine **simul justus et peccator** - the individual has been justified, yet continues to be a sinner.

McIntyre comments with regard to this that 'it is possible to interpret such an emphasis on the incorrigible sinfulness of the church as either an antinomian excuse

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<sup>6</sup> NMC, 12,13.

<sup>7</sup> Alasdair I.C. Heron *The Holy Spirit* (Philadelphia: The Westminster Press, 1983) 102.

<sup>8</sup> Heron, 106.

<sup>9</sup> Heron, 103.

for ecclesial unfaithfulness, or as pessimistic despair about the Spirit's power to sanctify those he calls and justifies.'<sup>10</sup>

McIntyre is realistic about potential levels of attainment for sinful human beings in this life and refers to the Church's humanity as being 'earthy and ambiguous.'<sup>11</sup> He also writes honestly regarding 'the way things actually **are** in the Body of Christ.'<sup>12</sup> He accepts that there is a requirement to receive the 'costly demands of grace, ..to be faithful and obedient in..discipleship.'<sup>13</sup> He stresses that it is important not 'to underestimate the transforming capabilities of God's Spirit, who certainly heals broken men and women and makes them a fellowship of unity, love and holiness.'<sup>14</sup>

This realistic view of human foibles and the possibilities which are available to enable sinful people to be transformed by sanctification, is vastly different from the incipient perfectionism inherent in much theology arising from a Pentecostal and charismatic orientation. Yet those working within the mainline churches require to retain a balanced view of human potential with regard to the possibilities offered by growth to maturity in faith. They also need to learn to deal honestly with the ongoing stumbling block which makes the possibility of those outside coming to faith so much harder, due to the problem of the disappointment caused to outside observers when they see the frailties and foibles of ordinary Christians' lives.

### **The roots of charismatic and Pentecostal anthropology.**

The ongoing debate between mainline churches and the charismatics and Pentecostals has often overlooked the fact that most Pentecostals and charismatics derive their theological roots from Methodism and Holiness teaching. This heritage can lead to the tendency of many within these movements falling into the trap of seeking to attain human perfection on this earth, in the face of much evidence to the contrary of such a possibility.

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<sup>10</sup> *The Riskiness of Ministry, I.*

<sup>11</sup> RM, 2.

<sup>12</sup> RM, 2.

<sup>13</sup> RM, 2.

<sup>14</sup> RM, 2.

**Who sets ‘the agenda’ for discussion?** It is unfortunate that, despite appropriating Calvin’s teaching regarding sanctification, McIntyre has concentrated his energies in his discussion regarding the *work* of the Holy Spirit in the individual believer’s life, to responding to the challenges issuing from Pentecostal and charismatic circles to mainline churches on their terms. Perhaps this occurred because he wished to remain faithful to his emphasis on the importance of apologetics in framing theology. However it results in the focus remaining firmly on the Pentecostal and charismatic **experience** of the Holy Spirit being allowed to dominate the agenda for the debate. Thus, in his discussion, McIntyre focuses on the issues of speaking in tongues, prophecy and healing. While he does refer to the Spirit’s role in regeneration and sanctification, he fails to draw on much of the great riches available on this subject from theologians standing within the Protestant and Reformed tradition.

The fact remains that Reformed theology, and Pentecostal and charismatic theologies, have very different anthropologies, soteriologies and eschatologies. Their concepts of what it is to be human<sup>15</sup>, what salvation does within the Christian<sup>16</sup>, the possibility of humans achieving ‘perfection,’<sup>17</sup> and how far Christian experience of life on this earth should involve being set free from the ailments, pain

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<sup>15</sup> see later for discussion of ‘the image of God’ and what was lost. Herman Bavinck argues that Roman 7:7-25 ‘is rather a strong proof for the total depravity of human nature. For if the regenerate person still has to complain so intensely about the power of sin that resides in him or her, then the unregenerate person is totally-without knowing it- a servant of sin, being in the flesh and walking according to the flesh; and the mind of the flesh is hostility to God.’ *Reformed Dogmatics Vol.3. Sin & Salvation in Christ*. tr. John Vriend ed. John Bolt (Grand Rapids, Michigan: Baker Academic, 2006) 82. G.C. Berkouwer avers that Romans 7 is ‘pivotal’ *Faith and Sanctification* tr. John Vriend (Grand Rapids, Michigan: Eerdmans, 1952, 3<sup>rd</sup> Printing 1966.) He asks ‘whether the (Reformed) Confessions have indeed left us a pessimistic anthropology’ ‘Whether modern Pietism is right in telling us “Luther and other Reformers .. have not sufficiently relied on Jesus Christ. They have not experienced his sanctifying power as Paul.” 55.

<sup>16</sup> Kuyper comments that Reformed theologians ‘always made God himself the starting- point and were not satisfied until the work of the Holy Spirit was clearly seen in all its stages, throughout the ages, and in the heart of every creature. Without this the Holy Spirit could not be God the object of their adoration.’ Abraham Kuyper *The Work of the Holy Spirit* (Grand Rapids, Michigan: Eerdmans, 1900, 1969 reprint), 44.

<sup>17</sup> G.C.Berkouwer considers that ‘Perfectionism is a premature seizure of the glory that will be. The ‘second blessing’ constitutes the link.’ *Faith and Sanctification* tr. John Vriend (Grand Rapids, Michigan: Eerdmans, 1952, third Printing 1966) 67.

and suffering<sup>18</sup> common to humanity are totally different. They also differ regarding their understanding of which scriptural promises are intended for the present, and which are intended to apply in the future.<sup>19</sup>

**The context. The historical background to the Holiness movement in the nineteenth century.** Anderson offers an interpretation of this background which credits John Fletcher's interpretation of John Wesley's teaching influencing modern Pentecostalism.<sup>20</sup> Wesley's doctrine of a 'second blessing', a crisis experience subsequent to conversion that he called sanctification, 'Christian perfection,' or 'perfect love,' was a central emphasis of early Methodism. In Anderson's interpretation, this 'second blessing' doctrine had a significant influence on Pentecostalism,<sup>21</sup> through the process of being 'transmitted and reinterpreted through the US American Holiness movement in the nineteenth century.'<sup>22</sup> At the beginning of the Pentecostal movement, Methodist Evangelical Protestantism, 'was the dominant subculture in the USA.'<sup>23</sup> It 'stressed personal liberty'... allowing 'the

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<sup>18</sup> 'pain suffering and death are permitted, are indeed within the will and purpose of the Spirit. They are part of the whole plan, and they may be found, if accepted as from an all-powerful love and wisdom, as part of the progressive purpose, as actual means of fulfilling the perfect end and will of the Eternal Spirit- necessary for the whole plan in its entire fulfilment.' Charles E. Raven *The Eternal Spirit* (London: Hodder & Stoughton, 1926) 77.

<sup>19</sup> and yet, with Smail, it is possible to understand why John Taylor says in *The Go-Between God* (London: S.C.M., 4<sup>th</sup> impression, 1974) 112 'It is better to call it incorrectly a second blessing, and lay hold of the reality of new life in Christ, than to let the soundness of our doctrine rob us of its substance,' even if it is not possible to agree that correct theology should be so lightly discarded! In addition Smail is correct to say that Pentecostals' statements often represent 'spontaneous testimony than doctrinal teaching, and this has to be remembered in our estimation of them.' *Reflected Glory* (London: Hodder & Stoughton, 1975) 41.

<sup>20</sup> Allan Anderson *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004) 25, 'in some early Methodist revivals there were unusual manifestations of the Spirit.' Anderson views 'John Fletcher' as being influential and differing 'subtly with Wesley on issues that were to be important in the shaping of Pentecostal theology.' *ibid*, 25.

<sup>21</sup> AA, 26.

<sup>22</sup> AA, 26.

<sup>23</sup> AA, 26. The 1969 reprint of Abraham Kuyper's *The Work of the Holy Spirit* (Grand Rapids, Michigan, Eerdmans, 1900) explains the reasons for Kuyper's 'polemics' against 'Methodism,' for their American readers. These are due to his holding to the view that Methodism gives supremacy to 'the subjective element in man's free will and to the individual element in the deciding of unchurchly conflicts in the Church.' 'With its individualism and subjectivity it could not reach the social questions, and by reason of its complete lack of organic unity it could not formulate an independent life and world-view.' 'xiii. Methodism failed to provide 'a Protestant-Christian life and world-view in opposition to the unchristian philosophies and to the essentially pantheistic life and world view.' *ibid*. Much Pentecostal and charismatic thought has its roots in Methodism and follows its emphasis on individual experience and the claim that perfection is possible for humans in this life.

emotional element of popular religion.<sup>24</sup> Anderson suggests that it was Fletcher who described 'the subsequent experience of sanctification as the "baptism with the Holy Ghost," thus 'linking the "second blessing" with an experience of receiving the Spirit.'<sup>25</sup>

Writing from within a Reformed charismatic perspective,<sup>26</sup> the former Church of Scotland minister, Smail, would agree with this analysis. 'The early Pentecostalist (sic) movement was conditioned by its background in Methodist holiness teaching, to which the whole conception of two-stage Christianity was central. And even more importantly, people could claim that as a matter of personal testimony it had happened to them in this twofold way.'<sup>27</sup>

McIntyre picks up on this 'two stage' nature of charismatic experience and rejects the inherent divisiveness of its claim, stating that he does not accept the concept of a first and second class experience for Christians.<sup>28</sup> But he fails to investigate the underlying theological teaching behind the Pentecostal and charismatic movement which would have enabled him to give a much more significant analysis. Therefore the following account relies on Thomas A. Smail, a Church of Scotland minister, educated 'in the Reformed and Barthian traditions' who experienced 'personal renewal in the Holy Spirit.'<sup>29</sup>

Smail discerns an Arminian influence which overemphasises the role of an individual human being's response to evangelism and coming to faith. He warns that 'modern American type evangelism' has imported an emphasis laying 'all the stress on

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<sup>24</sup> AA, 26.

<sup>25</sup> AA, 26.

<sup>26</sup> Cartledge suggests that what Smail offers is a 'theology of renewal that engages with church and academy by offering a trinitarian framework and a Christological focus.' 'These features are placed in dialogue with his own personal experience of renewal in the Holy Spirit, contemporary issues in the Charismatic Renewal, and his theological education.' His work offers 'insight into the theological climate of the period in which an early renewalist theologian was engaged' as well as 'resources for contemporary Pentecostal/Charismatic theological construction.' Mark J. Cartledge *Theological Renewal (1975-1983)* Listening to an Editor's Agenda for Church and Academy' *Pneuma* 20 (2008) 83.

<sup>27</sup> Thomas A. Smail *Reflected Glory, The Spirit in Christ and Christians* (London: Hodder & Stoughton, 1975) 38.

<sup>28</sup> CDT, 2.

<sup>29</sup> Mark J. Cartledge *Theological Renewal (1975-1983)* Listening to an Editor's Agenda for Church and Academy *Pneuma* 20 (2008) 83.

human decision.’ It views ‘the new birth as something God gives in response to a prior act of human faith.’<sup>30</sup> This means that ‘in the last resort we (are the ones) who choose to make ourselves Christians, and who take ourselves out of the realm of sin into the realm of the Spirit.’<sup>31</sup> Smail suggests that this interpretation offers an explanation of why despite impressive numerical claims of converts being made at the time of these kind of evangelistic campaigns, so few last. In addition, because on this understanding ‘the Christian life’ is seen as originating ‘in a human choice of faith, it should also be seen to continue through human efforts after faithfulness, obedience, sanctification, where no doubt the Spirit appears as subsidiary helper at each stage, but where the initiative is seen to rest upon us, so that we are urged to a series of decisive steps towards our own consecration, and promised his help only when we have taken them.’<sup>32</sup>

He suggests that this unbalanced emphasis on ‘decisive human initiative backed up by..divine grace’<sup>33</sup> ‘has been the pattern of so much personal Christianity and of church life.’<sup>34</sup> ‘So much preaching has been endless demand for people to produce a faith, love and power that they know was not in them to produce,’<sup>35</sup> with the result that people have been left ‘unheeding or disconsolate.’<sup>36</sup> Smail observes that in his opinion, ‘such Arminian attitudes seem .....to be radically out of sympathy with the charismatic emphasis.. One side is saying, “ You must, and then God will help you,” whereas the other is saying a much more radical, “You can’t, but God can.”<sup>37</sup> Therefore he agrees with F. D. Bruner’s attack on such an emphasis ‘he rightly saw the Pentecostal teaching about “conditions for receiving” as being inconsistent with the doctrine of grace.’<sup>38</sup> However Smail comments that ‘What he (Bruner) failed to

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<sup>30</sup> RG, 83.

<sup>31</sup> RG, 83.

<sup>32</sup> RG, 83.

<sup>33</sup> RG, 83.

<sup>34</sup> RG, 83.

<sup>35</sup> RG, 83.

<sup>36</sup> RG, 83.

<sup>37</sup> RG, 84.

<sup>38</sup> RG, 84.



see was that this attitude is caused by the Arminian background of much Pentecostal theology, rather than in anything inherent in the Pentecostal experience as such.<sup>39</sup>

Smail commends F. D. Bruner 'for quite relentlessly drawing out the implications of the second blessing presentation of the work of the Holy Spirit, for exposing its inability to present what the New Testament actually says about Christ and the Spirit, and its dangerous tendencies to obscure and deny some central New Testament teaching.'<sup>40</sup> He adds that 'to try to impose ...a law of spiritual experience upon the gospel is ...to make a universal norm out of sheer subjectivism,' and in 'looking for standards,' 'to turn our eyes upon ourselves and our experiences and to demand that others repeat them; instead of looking to Christ.'<sup>41</sup> 'The Holy Spirit is indeed always doing the same things, but he is always doing them differently, in an endless creativity that has no need to repeat itself.'<sup>42</sup>

Smail has claimed that the 'typical Protestant response to the New Testament descriptions of signs and wonders and charismatic gifts' (was) 'dispensationalist'<sup>43</sup> in that it attempts to limit 'the New Testament descriptions of signs and wonders and charismatic gifts'..'to the age of the apostles.'<sup>44</sup> He is correct to comment that the New Testament gives 'no credible basis'<sup>45</sup> for such limitation, and for suggesting that the only basis for this attitude to it lies in 'the historical and contemporary experience of the Church.'

Therefore in this instance, 'the tradition of the Church has been set up alongside scripture, and has been allowed to control the interpretation of scripture.'<sup>46</sup> Is it legitimate to reject the charismatic movement on the basis of its tradition and historical experience? Modern theology would suggest that a negative answer is appropriate here, while in the past this would have been considered to be a legitimate reason.

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<sup>39</sup> RG, 85.

<sup>40</sup> RG, 40.

<sup>41</sup> RG, 43.

<sup>42</sup> RG, 43.

<sup>43</sup> RG, 38.

<sup>44</sup> RG, 38.

<sup>45</sup> RG, 38.

<sup>46</sup> RG, 39.



The continued expectation of experiencing miracles and divine healing within the movement represents a very different attitude to that held by the traditional Reformed position. It viewed the trials of life as forming part of God's work of sanctification and the maturing of the human personality.

Contrary to expectations, the basic difference between the different theologies lies not only in the emotional experiences<sup>47</sup> which are so much emphasised and sought after by those within the Pentecostal and charismatic movements; or in their emphasis on speaking in tongues, prophecy and miracles of healing; but in their anthropology.

'Baptism in the Spirit'<sup>48</sup> is an experience much emphasised as a kind of 'second blessing.' The much vaunted sign of 'speaking in tongues'<sup>49</sup> operates at subconscious

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<sup>47</sup> At the Anglican Congress held at Southport in 1926 it was said: 'To set up experience as the sole criterion of religious truth is admittedly dangerous, and for the Christian would be a departure from his creed so wide as to alter the whole character of his religion.' *The Eternal Spirit* Charles Raven. Liverpool Diocesan Publishing Co. Ltd. (London: Hodder & Stoughton, 1926) 34. Later it was said 'There was, admittedly, in the earliest years, a tendency to equate possessing the Spirit with certain forms of emotional excitement, but its lasting effect was soon seen to be **ethical**..(ibid.121)...new quality of sheer living..under the pressure of supernatural influence. First and foremost, then, the Holy Spirit is creative of personality. The Spirit produced in the community richer and finer qualities of living. (ibid. 122) By their fruits..ye shall know them,' that's the test. (ibid. 132-133) The Spirit confers an inward disposition, a quality and a richness in thought and act.'(ibid. 133)

<sup>48</sup> Peter Hocken *The Glory and the Shame Reflections on the 20<sup>th</sup> Century outpouring of the Holy Spirit* (Guildford, Surrey: Eagle, 1994) refers to this as "'the common grace" within the Pentecostal movement.' 22. It is very much seen to exist within 'the framework of individual blessing' than as being a movement which 'is seen as a divine intervention for the Church and the world' 53. He took the view that this is probably because of its origins within the West which generally emphasises the importance of the individual over against the group. David du Plessis 'embodied the essential link between identification of this grace as baptism in the Spirit and affirmation of its universal and unitive character. Du Plessis emphasised and caused all branches of the charismatic and Pentecostal movement to appreciate the importance of the same term being used to describe the central grace common to all streams.' 48. Hocken admits that the phrase 'baptism in the Spirit' does not appear in the scriptures. 40. Charles Parham 'was largely responsible for the teaching that speaking in tongues is the biblical evidence for baptism in the Spirit.' 46 Hocken defines the experience as 'not in its essential reality simply an individual experience located within a series of experiences;..it refers to a sovereign intervention of God in the life of the Church and points to a particular work of God at a specific point in Christian history; thus a Christian baptised in the Spirit has been plunged by the risen Lord Jesus into the unlimited torrent of the Spirit's life, and thereby participates in a sovereign grace being poured out on the Church; this is understood in faith to be a contemporary experience of the grace that characterized the foundation of the Church and which looks for its completion at the second coming.'47. He maintains that the term can be justified 'despite the real difficulties raised by Church leaders and theologians. This sense of its appropriateness probably flowed from an awareness of the link between this contemporary grace and the event of Pentecost.' 48.

<sup>49</sup> Small avers that 'there is no law of tongues in the New Testament' 'some Pentecostals' in asserting 'that an authentic experience of the baptism in the Spirit must be accompanied by speaking in

levels of the personality. 'Tongues' have been claimed to be the validating and defining characteristic of the Holy Spirit's work which are actively sought.<sup>50</sup>

From the Reformed point of view: 'Perfectionists speak only of what is infused. They call in an exaggerated, overweening estimate of their own sanctification, and deprecate imputed righteousness, that is, the law-magnifying obedience of Christ as the Lord our righteousness.'<sup>51</sup> Smeaton also comments on the reality of the 'inner conflict in.. every Christian .. (which) is put beyond all doubt by the testimony of all the saints in every age'.<sup>52</sup> Basing this on Romans 7: 14-25 he suggests that the implication is that Paul 'laid claim to no perfection of holiness within. There was an internal conflict between flesh and spirit, between an old and new nature.'<sup>53</sup> At the conclusion of his argument Smeaton considers that his 'exposition will suffice to prove that while the Spirit of holiness is ever active, the measure of attainment is always imperfect and defective. While the Christian presses towards the mark, he is never perfect; nor does he ever reach a stage when there is no more conflict, and when he attains performance of God's will without the consciousness of inward opposition.'<sup>54</sup>

Michael Green, who had considerable experience of the charismatic renewal, has commented that: 'it is still an observable fact that those who speak most about being full of the Holy Spirit are often governed by other spirits such as arrogance, divisiveness and party spirit, disorder, lack of love and criticism. It is hard to see how a man can be full of the Spirit if these glaring failures of character persist.'<sup>55</sup> He criticised the Corinthian Christians for being 'extremely experience orientated'<sup>56</sup> and

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tongues as its initial evidence, go beyond any scriptural statement' *Reflected Glory* (London: Hodder & Stoughton, 1975) 43.

<sup>50</sup> SP, 226.

<sup>51</sup> George Smeaton *The Doctrine of the Holy Spirit* (Edinburgh: The Banner of Truth Trust, 4<sup>th</sup> Edition taken from the 1889 edition 1974) 256-7.

<sup>52</sup> GS, 257.

<sup>53</sup> GS, 257.

<sup>54</sup> GS, 258.

<sup>55</sup> Michael Green *I Believe in the Holy Spirit* (London: Hodder & Stoughton, 1975, 2<sup>nd</sup>. imp, 1982) 156.

<sup>56</sup> *ibid.*, 156.

for being too thrilled by the ‘supernatural gifts of the Spirit’ especially ‘tongues and miracles.’<sup>57</sup>

## **II. McIntyre’s reception of the scriptural teaching regarding the Holy Spirit in the individual.**

### **The Holy Spirit in John’s Gospel.**

The references chosen here refer to the Spirit’s ‘fairly clear functions...in regenerating the new believer.’<sup>58</sup> The Holy Spirit is at work to comfort, console, defend, and protect Jesus’ disciples who are conscious of an ‘emptiness created by Jesus leaving them.’<sup>59</sup> The Holy Spirit is also responsible ‘for convicting the world of sin and judgement, and vindicating the righteousness of Jesus; preserving for them the truth of the tradition concerning Jesus’<sup>60</sup> and ‘glorifying him by leading disciples into truth about him; and imparting to them the power to forgive and to retain sins.’<sup>61</sup> McIntyre is aware that it is made very clear that Jesus had to ‘withdraw’ in order to send the Holy Spirit to do all of this so that ‘the Spirit may come and fulfil all the several functions integral to Christian living.’<sup>62</sup>

John 3:5,6,8 refers to the beginning of the Christian life and the concept of ‘being born again of the Spirit as the condition of entering the Kingdom.’<sup>63</sup> McIntyre views this condition as implying ‘a clear indication that the Spirit is the agent through whom anyone hoping..to be a Christian must be so radically renewed that the only way to describe this experience is to say that he must be born again.’<sup>64</sup>

John 7:37 refers to Jesus’ inviting the thirsty to come to him and drink. They are assured that anyone who believes in Jesus will have ‘streams of living water’ flow from them. McIntyre understands these ‘streams’ to be ‘a metaphor for “blessings.”’<sup>65</sup> He further considers that Jesus ‘was referring to the gift of the Spirit.’

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<sup>57</sup> *ibid.*, 156.

<sup>58</sup> SP, 70.

<sup>59</sup> DHSp, 10.

<sup>60</sup> DHSp, 10.

<sup>61</sup> SP, 70.

<sup>62</sup> SP, 70.

<sup>63</sup> SP, 68.

<sup>64</sup> SP, 68.

<sup>65</sup> SP, 68.

However, John makes it clear that the 'gift would not be available until Jesus was glorified.'<sup>66</sup>

McIntyre states that John's 'central teaching .. on the Spirit'<sup>67</sup> is found at 14:15-17. The context is that Jesus is assuring 'his disciples that if they believe in him they will do even greater works than he has done because he is going to his Father.'<sup>68</sup> 'If they love him, they will keep his commandments.'<sup>69</sup>

After Jesus goes away, they will not be on their own, for he will ask God the Father to send them the Holy Spirit, 'the Paraclete to be their companion for ever.'<sup>70</sup> He is 'the Spirit of truth' who 'will be unknown by the world, but known to the disciples, for he will dwell in them and be with them.'<sup>71</sup> McIntyre comments that "'Paraclete'" appears in this anglicised form following Jerome, who did not attempt to translate the Greek word.'<sup>72</sup> In the original, the word can mean: 'one called to our aid; an advocate; a protector, an intercessor; even a consoler, in the sense of one who gives courage to the depressed and the discouraged.'<sup>73</sup>

He 'will teach the disciples all things.. and .. call to remembrance all that Jesus had told them.'<sup>74</sup> McIntyre observes that the Holy Spirit is credited with a 'quite specific role' 'in ensuring the integrity of the tradition concerning Jesus.'<sup>75</sup>

According to John 16:7, it is to the disciples' advantage that Jesus should go away 'for otherwise the Paraclete would not come to them.' McIntyre comments that this makes the Paraclete almost an *alter ego* who will arrive after Jesus has gone. Because John is so precise, any scriptural account of the relationship between the two requires to be acknowledged. It is clear that the forthcoming Holy Spirit sent by Jesus is going to have specific functions. He will (a) 'demonstrate the sin of the world.' McIntyre claims that this 'is its failure to believe in Jesus Christ' (16:9) (b)

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<sup>66</sup> SP, 68.

<sup>67</sup> SP, 68.

<sup>68</sup> SP, 68, 69.

<sup>69</sup> SP, 69.

<sup>70</sup> SP, 69.

<sup>71</sup> SP, 69.

<sup>72</sup> SP, 69.

<sup>73</sup> SP, 69.

<sup>74</sup> SP, 69.

<sup>75</sup> SP, 69.

‘he will vindicate the perfect justice of the cause of Christ, and will declare that the death of Christ is the condemnation of “the ruler of this world.”’<sup>76</sup>(16:10f) (c) ‘He will guide them into all truth, being himself instructed what to say.’<sup>77</sup> (d) ‘He will predict the future.’<sup>78</sup>(16:13) (e) ‘Above all, he will glorify Christ by making known to them the truth about him.’<sup>79</sup>(16:14).

McIntyre made it very clear in one of his lectures that just as Jesus ‘was present in the world as an identifiable person,..so the Holy Spirit has that same degree of independence, liable to misrepresentation, but performing actions which are definable.’<sup>80</sup> ‘There is nothing vague or shadowy here; rather are we in the presence of the whole power of God operating in a third way, completing the work of the Son.’<sup>81</sup>

Hendry is keen to emphasise that ‘the function of the Spirit is essentially subservient and instrumental to the work of the incarnate Christ.’<sup>82</sup> He states that this distinction is a prominent feature with regard to ‘the Paraclete sayings. The Spirit does not come into operation until Christ is glorified, i.e. until he has completed the work of his ministry and returned to the Father.’<sup>83</sup> He suggests that the reason for this is that the Spirit’s work ‘is essentially of a reproductive nature; it has always to do with the work of the incarnate Christ.’<sup>84</sup> Hendry claims that the Holy Spirit’s work is unoriginal as his task was ‘simply to hold the spotlight on Christ, to glorify him by taking what is his and showing it to his disciples..to be remembrance, not innovator.’<sup>85</sup>

It could be argued that in this regard Hendry is guilty of the very Christocentrism that McIntyre felt was the tendency of much theology of his day. However, it can also be claimed that there is much truth in such an emphasis on the Spirit’s role of

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<sup>76</sup> SP, 70.

<sup>77</sup> SP, 70.

<sup>78</sup> SP, 70.

<sup>79</sup> SP, 70.

<sup>80</sup> DHSp, 10.

<sup>81</sup> DHSp, 10.

<sup>82</sup> *The Holy Spirit in Christian Theology* (London: SCM. Press, Ltd., 1965) 23.

<sup>83</sup> GH, 23.

<sup>84</sup> GH, 23.

<sup>85</sup> GH, 23.

pointing to Jesus, and being self-effacing about his own ministry. This self-effacement could usefully be adduced in disputing with modern Pentecostals and charismatics who are happy to call the Holy Spirit 'it,' and focus on him to the exclusion of God the Father, and God the Son.

McIntyre observes that in John's Gospel, 'Jesus often speaks of his unity with the Father, of his coming from the Father and going to him, of his Father's loving him and his loving the Father.'<sup>86</sup> He is careful to clarify his understanding when he speaks of the Holy Spirit as *alter Christus*. 'At 15:26, the Spirit whom Jesus will send "proceeds from the Father," and certainly plays a different role in the economy of salvation from that played by Jesus.'<sup>87</sup> 'The phrase *alter Christus* ' is intended 'to denote the fact that the Spirit will take the place of Jesus when he has gone, and will keep his message and his teachings fresh.'<sup>88</sup>

### **The Book of Acts .**

#### **(i) Verses in Acts which speak of 'being filled with the Spirit.'**

There are many references to this. Acts 4:8. 'Peter, "filled with the Holy Spirit," responded to the challenge of "the rulers and elders and scribes."' <sup>89</sup> In Acts 4:31 the disciples prayed and praised God as a whole group, then 'all were filled with the Holy Spirit.' Acts 6:5 Stephen, 'a man full of faith and the Holy Spirit' spoke with 'wisdom and the Spirit.' Acts 7:55, when Stephen was on the point of death by stoning, he was 'full of the Holy Spirit.' Acts 9:17 Saul 'regained his sight and was filled with the Holy Spirit' 'when Ananias laid his hands on him.' Acts 11:24 Barnabas was 'a good man, full of the Holy Spirit and of faith.' In Cyprus, Paul, 'filled with the Holy Spirit,' 'fixed his eyes' 'on Elymas, a sorcerer, who was trying to turn the proconsul against them,' 'rebuked the man.' Acts 13:52, in Iconium, 'the disciples were filled with joy and with the Holy Spirit.'

Acts 8:15, 17, 19 and 19:2 introduce the notion of 'receiving the Holy Spirit.' Acts 15:8 introduces the notion of being 'given the Holy Spirit.' McIntyre finds these last

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<sup>86</sup> SP, 70.

<sup>87</sup> SP, 70.

<sup>88</sup> SP, 71.

<sup>89</sup> SP, 55.



two to be ‘strongly similar’ to the theme of being “filled with the Holy Spirit.”<sup>90</sup> However, he does not expand on his reasons for his choice of the texts cited, nor why ‘receiving the Holy Spirit,’ and ‘being given the Holy Spirit,’ are said to be ‘strongly similar’ to the other texts so that they can sit alongside them under this heading. He also does not attempt to explain what exactly it meant in Acts ‘to be filled with the Holy Spirit.’ Surely he requires to offer some exegesis of this in order to develop his argument, especially as it is precisely this concept which continues to be at the heart of the debate between mainline, and charismatic and Pentecostal Christians.

**(ii) Verses in which the Holy Spirit actively directs, guides and gives instructions to the disciples.**

Acts 1:2 Jesus gives ‘commands to his disciples through the Holy Spirit,’ ‘a role that the Spirit is to play on several occasions.’<sup>91</sup> In Acts 8:29 the Spirit tells Philip to ‘“go up and join the chariot” where the Ethiopian eunuch was reading the prophet Isaiah.’ At Acts 8:39 ‘the Spirit caught Philip up, for him to reappear at Azotus- an event similar to the experiences which befell Elijah and Ezekiel at the hands of the Spirit in the Old Testament.’<sup>92</sup> Acts 11:12 has Peter explaining to ‘the so-called circumcision party why he had taken the Gospel to Cornelius the centurion and to other Gentiles,’ by retelling his experience of the ‘dream about the great sheet containing the animals and birds,’ and how the Holy Spirit ‘told him to go without hesitation’ ‘when the three men arrived from Caesarea from Cornelius.’<sup>93</sup> In Acts 13:2, it was the Holy Spirit who ‘gave instructions for the setting apart of Barnabas and Paul, after which the Holy Spirit sent them down to Seleucia 13:4.’<sup>94</sup>

McIntyre wishes to place Acts 15:28 ‘it seemed good to the Holy Spirit and to us,’ ““that the men of Antioch who were not Jews should not be obliged to meet the stringent regulations of Jewish ceremony,” within this same category.’<sup>95</sup>

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<sup>90</sup> SP, 56.

<sup>91</sup> SP, 56.

<sup>92</sup> SP, 56.

<sup>93</sup> SP, 56.

<sup>94</sup> SP, 56.

<sup>95</sup> SP, 56,57.



The disciples at Tyre in Acts 21:4 ‘ “through the Holy Spirit”..tried to stop Paul from going to Jerusalem.’ ‘At 21:10ff Agabus’ bound ‘Paul’s hands and feet’ in his acted prophecy ‘saying “The Holy Spirit says that the Jews in Jerusalem will bind the owner of this girdle in this same way.”’<sup>96</sup> McIntyre notes that Agabus hoped ‘to dissuade Paul by the sanction of the Holy Spirit,’ but ‘the acted parable had no effect upon Paul, who had already said at 20:22 that he was going to Jerusalem “bound in the Spirit” and knowing only that the same Spirit had predicted imprisonment and afflictions when he reached there.’<sup>97</sup>

However McIntyre makes no attempt to explain the inherent contradiction between the two messages which both ostensibly originate from the Holy Spirit, or to explain why the Holy Spirit would give Agabus a message which, if had Paul heeded it, would have prevented Paul from fulfilling his true mission.

McIntyre appears to be attempting to indicate through these many references just how active the Holy Spirit was in directing the early Christians, and seems to wish to compare it to an apparent lack of a similar experience in ordinary Christians’ lives in the mid-twentieth century, other than for those within the charismatic and Pentecostal stream.

### **(iii) Verses where the Spirit is externalised.**

McIntyre comments that ‘sometimes the Holy Spirit is interpreted as a power working solely from within human personality, but there are instances in Acts where he is sufficiently externalised for people to be “over against” him to the extent that first, like Ananias, they lie to him (5:3); and secondly, like the Jews addressed by Stephen, they resist the Holy Spirit, as their fathers had persecuted the prophets. (7:51f.)’

‘Another instance of such ‘externalisation’ ‘may take the form of the Holy Spirit witnessing to the resurrection and the exaltation of Jesus, as had the disciples.’<sup>98</sup>

### **(iv) Is the Holy Spirit a permanent resident in the believer?**

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<sup>96</sup> SP, 57.

<sup>97</sup> SP, 57.

<sup>98</sup> SP, 57.

Controversially, McIntyre was of the opinion that 'the Spirit was not a permanent possession, a gift which, if one had it, need not be renewed.'<sup>99</sup> He stated that this position is 'fact,'<sup>100</sup> which 'is borne out in two ways.'<sup>101</sup> He finds 'the same person at different points in the record being "filled with the Holy Spirit."<sup>102</sup> He seems to equate this with what happened to Old Testament heroes when the Spirit appeared 'to be given in relation to some specific occasion or crisis, some event which demanded an above-normal reaction.'<sup>103</sup> Unfortunately he does not give references or examples here, so it is impossible to check if he has misdirected himself, but this would appear to be the case. He adds, 'no one could ever come to take the Holy Spirit for granted, despite the assurance given by Christ himself that the Spirit would be given if the request were made to God.'<sup>104</sup> Surely this misses the point. The whole Christian life, from beginning to end is only made possible because of the work of the Holy Spirit. It is true that in the Old Testament specific people could find themselves 'filled with the Spirit' from time to time for special occasions, but in the New Testament disciples are 'full of the Holy Spirit' for their entire Christian existence.

**(v) the need for faith and prayer as the 'medium within which the Spirit himself moved.'**<sup>105</sup> He sees 'the gift of the Spirit and the activity of the Spirit' as occurring 'within an atmosphere of prayer and faith.'<sup>106</sup> These occurrences were 'not psychic or psychological happenings which occurred in a mental vacuum,' but 'integral to the whole Christian life..and nurtured by prayer, which spiritually was the medium in which the Spirit himself moved.'<sup>107</sup> This suggestion is in danger of subjecting the Holy Spirit's actions to being reliant on human whims, rather than accepting that, as God, he exercises sovereignty in acting.

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<sup>99</sup> SP, 57,58.

<sup>100</sup> SP, 58.

<sup>101</sup> SP, 58.

<sup>102</sup> SP, 58.

<sup>103</sup> SP, 58.

<sup>104</sup> SP, 58.

<sup>105</sup> SP, 58.

<sup>106</sup> SP, 58.

<sup>107</sup> SP, 58.

If prayer is so important here, how does McIntyre explain the fact that human prayer relies on being inspired by the Holy Spirit, and prayer is not granted unless it is in harmony with God's will? What is McIntyre trying to achieve by seeking to move the sphere of the Spirit's working from the psychic or psychological to the spiritual? Without the Holy Spirit present, there would be no prayer, and no Christian spirituality.

### **The Holy Spirit in Paul's Epistles.**

McIntyre categorises the most important teachings here as follows:

**(i)The Spirit as Guarantee.** He bases this on texts which view believers as 'being sealed with the promised Holy Spirit who is the guarantee of their inheritance until they actually receive it as a possession.'<sup>108</sup> (2 Cor.1:21; Eph.1:13f, 2 Cor.5:5) McIntyre finds the concept of guarantee 'expressed in other indirect ways' in 1 Cor. 6:11, 1 Cor.2.10.<sup>109</sup> So, 'because of the gift of the Spirit to believers, and because of the unique relationship in which the Spirit stands to God, they are given to comprehend the thoughts of God.'<sup>110</sup>

**(ii)Foundation.** Believers are given ' "adoptive sonship" through the efficacy of the Holy Spirit.'<sup>111</sup> Romans 8:14 explains that 'those who are led by the Spirit of God are sons of God,' and that the Spirit corroborates 'this fact.'<sup>112</sup> Gal.4:6 has the emphasis that 'because we are sons, God has sent his Spirit into our hearts to cry "Abba, Father."'<sup>113</sup> McIntyre explains that Romans has 'the notion that this sonship carries with it participation in the sufferings of Christ (cf. 1 Pet.4:14).'<sup>114</sup>

McIntyre pictures the 'whole life in the Spirit..(resting) upon the foundation of adoptive sonship which is ours through receiving Christ.'<sup>115</sup> 'The Spirit enables us to

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<sup>108</sup> SP, 61.

<sup>109</sup> SP, 61.

<sup>110</sup> SP, 61.

<sup>111</sup> SP, 61,62.

<sup>112</sup> SP, 62.

<sup>113</sup> SP, 62.

<sup>114</sup> SP, 62.

<sup>115</sup> SP, 62.

declare the relationship through calling God “Abba,” and the Spirit ‘is testimony to this fact.’<sup>116</sup>

**(iii)Medium.** By this, McIntyre means the realm in which the Christian life is lived: ‘in the Spirit.’ (Rom.7:6)<sup>117</sup> Rom.8:4 and Gal.5:16-25 describe it as ‘walking in the Spirit.’<sup>118</sup> He finds that Galatians gives ‘a very full account of where the Christian life is lived, and how.’<sup>119</sup> He sees the picture of an ongoing battle between ‘the desires of the flesh,’ and ‘works of the Spirit.’<sup>120</sup> ‘Those who belong to Christ are those who are assisted by the Spirit in the war against the flesh, and have been able to crucify it.’<sup>121</sup> He thinks that Christians not only ‘live by the Spirit,’ they ‘walk by the Spirit,’ and because the Spirit is ‘the location of our redeemed life, and the medium in which it is lived, there is no place for self-conceit, provocation of others, or mutual envy.’<sup>122</sup> Gal.6:8 gives another metaphor ‘where we are told to sow to the Spirit, thereby to reap eternal life.’<sup>123</sup>

**(iv)Structure.** Under this heading McIntyre considers the imagery in 1 Corinthians 3:9, and Eph.2:22. The Corinthians are described as being ‘God’s building..constructed upon Jesus as the foundation, with other materials being added’ to be tested on Judgement Day. 1 Cor.3:16 makes it clear that they are ‘God’s temple, in which God’s Spirit dwells.’<sup>124</sup> McIntyre comments that ‘the imagery has now changed from that of the Spirit being the ambience in which we live and walk, to ‘<sup>125</sup> ‘the Spirit being the atmosphere which pervades the temple which God has created for his indwelling. So the temple is holy, and the Spirit within it is also holy.’<sup>126</sup>

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<sup>116</sup> SP, 62.

<sup>117</sup> SP, 62.

<sup>118</sup> SP, 62,63.

<sup>119</sup> SP, 63.

<sup>120</sup> SP, 63.

<sup>121</sup> SP, 63.

<sup>122</sup> SP, 63.

<sup>123</sup> SP, 63.

<sup>124</sup> SP, 63.

<sup>125</sup> SP, 63.

<sup>126</sup> SP, 63.

The Ephesians are envisaged 'as being built upon the foundation of the apostles and prophets with Christ the chief cornerstone.'<sup>127</sup> 'The Holy Spirit indwells this temple,' and 'the whole structure..is firmly co-ordinated and growing into a temple, into which' the Ephesians 'are incorporated.'<sup>128</sup>

With the Corinthians and Ephesians 'the image is that of a structure within which the Christians live their life, but it is a structure filled with the Spirit of God,' so it is against 'anything defiant of God,' and supports 'obedience to God.'<sup>129</sup>

**(v)Morality.** At this stage Paul moves 'from general principles to detail' and he 'uses the doctrine of the Spirit to define, and even itemise, the responsibilities of the redeemed person committed to live the full Christian life.'<sup>130</sup>

He extracts from Roman 7 and 8, the affirmation that we are no longer serving 'under the old code but "in the new life of the Spirit."' 8:2 'speaks of "the law of the Spirit of life in Christ Jesus." Those who 'live according to the Spirit' set their 'minds on the things of the Spirit' (8:5). 'The Spirit has come ..to fill the vacuum created ' when Jesus fulfilled 'the law's just requirement.'<sup>131</sup>

He is impressed by the fact that 'these general principles and wide-ranging sentiments are earthed in some very matter-of-fact counsels.' Ephesians 4:30 has 'some very straight talking and ..direct counselling, such as, "let every one speak truth to his neighbour," (v.25); "be angry and sin not,"(v.26) and do not let "the sun go down on your anger." "Let no evil come out of your mouths." (v.29) They were also warned 'not to "grieve the Holy Spirit of God in whom you were sealed in the day of your redemption."' <sup>132</sup> McIntyre concludes that 'there is no encouragement here to "love God and do what you like,"' <sup>133</sup> and certainly no encouragement to permissiveness in 'the new life according to the mind of the Spirit.'<sup>134</sup> He comments that anyone suggesting such a thing 'has not opened, let alone read, the Epistles of

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<sup>127</sup> SP, 63.

<sup>128</sup> SP, 63.

<sup>129</sup> SP, 63.

<sup>130</sup> SP, 64.

<sup>131</sup> SP, 64.

<sup>132</sup> SP, 64.

<sup>133</sup> SP, 64.

<sup>134</sup> SP, 64.

the Apostle Paul.<sup>135</sup> Ephesians 4 has more instructions and 5:18 has an 'unequivocal' 'command: "do not get drunk with wine, for that is debauchery" rather, "be filled with the Spirit."<sup>136</sup> Finally Romans 14:17 sets all these 'in their true context with the words, "the Kingdom of God does not mean food and drink, but righteousness and peace and joy in the Spirit."<sup>137</sup>

**(vi)Content** McIntyre is clear that Paul does not only explain the Christian life in terms of negatives. Rather, Paul 'gave it a very full positive content,' particularly with regard to 'the guidelines to be followed in the living of life by the Spirit and according to the law of the Spirit.'<sup>138</sup> In Galatians 5:22 he speaks of the fruit of the Spirit, having earlier at vv19f excluded such things as 'immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing and the like.'<sup>139</sup> 2 Cor.6:4-8 'gives content to the life in the Spirit by'<sup>140</sup> speaking of 'the sacrifice which has to be made,' and speaking of 'the level of integrity that we have to seek to achieve.'<sup>141</sup> Paul is speaking of 'purity of knowledge, forbearance, kindness, ...genuine love, truthful speech,...righteousness'<sup>142</sup> ..as well as his own sufferings.

McIntyre calls this 'content by shape. It sets the good as prior to the right, lifting morality from the level of code-keeping to that of aiming at a form and style and shape of life to be lived far beyond the range of *human* possibility, and made possible only because it is lived in the Spirit.'<sup>143</sup>

**(vii)Devotion.** Here McIntyre sees 'two poles of (the Christian's) devotional activity- prayer and scripture reading (as being) sustained by the Holy Spirit.'<sup>144</sup> Quoting Eph.6.17f., McIntyre sees 'a further role of the Spirit' as 'the Christian warrior has to take the sword of the Spirit which is the word of God.' He comments that this is 'a

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<sup>135</sup> SP, 64.

<sup>136</sup> SP, 64.

<sup>137</sup> SP, 64.

<sup>138</sup> SP, 65.

<sup>139</sup> SP, 65.

<sup>140</sup> SP, 65.

<sup>141</sup> SP, 65.

<sup>142</sup> SP, 65.

<sup>143</sup> SP, 65.

<sup>144</sup> SP, 67.

very nice association of the Spirit with all the promises of God in Scripture and with all the mighty deeds of God in the past.<sup>145</sup> Rom.8:26f takes this role of the Spirit 'one stage further: we do not know how to pray, so the Holy Spirit helps us; and indeed, he intercedes for the saints as God has willed that he should do.'<sup>146</sup> The manner of this help is that 'at the point where our weaknesses begin to inhibit our endeavour, the Spirit takes up our case and prays the prayer which we so grossly fail to achieve.'<sup>147</sup> Not only so, it is by the Holy Spirit that the believer can confess 'Jesus is Lord.' (1 Cor.12:3)<sup>148</sup>

**Summary.** McIntyre observes from the material chosen above 'that the Spirit is present across the whole range of the disciples' life -from their baptism to all the minutiae of daily morality, in the exercise of the gift given by the Holy Spirit.'<sup>149</sup> He wishes to underline that 'the Holy Spirit is the Spirit of God, and his work in the life of the believer is conditioned by his prior relationship with Christ, crucified, risen and exalted. The Holy Spirit is his assurance in the company of all the members of the body of Christ that, as they have been crucified with Christ, so also will they be raised with him.'<sup>150</sup> Unfortunately, having derived these teachings from the New Testament, McIntyre does not develop them further.

**III. Reformed Anthropology. The effects of sin.** Humans are not perfect but ridden by the effects of sin. Ultimately, due to that sin, they must all die. "The wages of sin is death" Rom.6:23.<sup>151</sup> There are many forms of the sin which separates humans from God, and the results within each person are: 'bondage to habit, desires, or whatever is our enslavement; ..alienation, defeat or guilt.'<sup>152</sup> The most potent effect of sin is 'spiritual emptiness or rebellion.'<sup>153</sup>

**The boundaries of personality.** McIntyre suggests that for the modern person awareness of personality arises at the boundaries of human relationships. Humans

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<sup>145</sup> SP, 67.

<sup>146</sup> SP, 67.

<sup>147</sup> SP, 67.

<sup>148</sup> SP, 67.

<sup>149</sup> SP, 67,68.

<sup>150</sup> SP, 68.

<sup>151</sup> SS, 118.

<sup>152</sup> SS, 118.

<sup>153</sup> SS, 118.



discover God as another 'self' who makes 'challenging demands,'<sup>154</sup> and limits their freedom. He also offers 'assistance, inspiration, friendship and love.'<sup>155</sup> As an 'omnipresent personality,'<sup>156</sup> God confronts humans 'at every point of human existence..with the imperatives of his will and his commandments, at every point offering the almighty succour of his Gospel.'<sup>157</sup> The boundaries at which humans meet God 'are unbroken and ..extend from time into eternity.'<sup>158</sup> On the other hand, the boundaries between human beings are marked by 'broken lines of division,'<sup>159</sup> they are 'of limited duration,'<sup>160</sup> and are 'fractured by our own excesses and by our own inordinate demands.'<sup>161</sup> There is a human selfishness 'which tries to absorb others into itself'<sup>162</sup> and tries to project its own wishes onto the other.

***Imago Dei.*** Humans have great dignity because they are created in God's image, yet they are flawed, and there are various concepts of how God's image should be viewed. McIntyre is aware of the difficulties involved with this concept. He blames some of these on the scholastic Protestant theologians' reduction of what remained of the image of God in human beings to a sheer minimum.

In the twentieth century, Barth and Brunner disagreed quite strongly on the subject. The *imago* was an important concept because it related to the ability of humans to respond to the gospel. Barth denied that any relic of the *imago* was left in fallen man. He considered that any possibility of human knowledge of God had to come from God's prior action in making himself known. On the other hand, Brunner placed some of the needed ability to know God to still exist 'residually in fallen man.'<sup>163</sup> Brunner held that 'while the immaterial *imago* has gone'<sup>164</sup> because of sin, 'the formal *imago* remains.'<sup>165</sup> In this way he stressed that humans remained human, retaining rationality and a certain amount of moral sensitivity. He believed that

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<sup>154</sup> SP, 194.

<sup>155</sup> SP, 194.

<sup>156</sup> SP, 194.

<sup>157</sup> SP, 194.

<sup>158</sup> SP, 195.

<sup>159</sup> SP, 194.

<sup>160</sup> SP, 194.

<sup>161</sup> SP, 194.

<sup>162</sup> SP, 194.

<sup>163</sup> Lectures on Epistemology Descartes to Kant, 21.

<sup>164</sup> LE, 20.

<sup>165</sup> LE, 20.

humans retained 'something of the rational and moral structure which will receive the first movements of divine grace towards the sinner.'<sup>166</sup> He considered that humans require to have the ability to accept and use God's offer of salvation, so that they may come to know and respond to him. Full salvation is possible after God enters the human soul.

Barth accepted that humans required to be able to receive God's approach, but differed from Brunner by placing the ability to receive God's mercy and forgiveness 'and the true knowledge of himself that comes in this way'<sup>167</sup> as God's gift. Barth viewed the first step towards the salvation of the sinner as being the implantation of such an ability in the sinner. He views the *imago Dei* as being God's 'point of contact in human nature'<sup>168</sup> which was lost, and is re-established by God in salvation.

McIntyre suggests that these two definitions of the *imago Dei* represent different traditions and cannot be reconciled.

His understanding of the *imago Dei* envisages it comprising: 'reasoning, ethical judgement and responsibility, sociability and self-transcendence'<sup>169</sup> which he equates to 'the *humanum*.'<sup>170</sup> Thus, in his opinion, humans have not been completely dehumanised through sin, but retain 'human values and reasoning',<sup>171</sup> however distorted.

### **The role of the Holy Spirit in the individual coming to know God.**

McIntyre calls this the pattern of 'spiritual preparation.' It involves the prevenient work of the Holy Spirit enabling humans to respond positively to God. This pattern relies on Rom.9:23 and Eph.2:10 which refer to God working 'beforehand.' They credit the Holy Spirit as being responsible for an individual's response to God; the community of believers responding in thanksgiving to God's lovingkindness; and the perseverance of Christians in their faith. This interpretation of the Spirit's work views his work as preceding faith. He enables the individual concerned to respond

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<sup>166</sup> LE, 20.

<sup>167</sup> LE, 21.

<sup>168</sup> SP, 180.

<sup>169</sup> SP, 180.

<sup>170</sup> SP, 180.

<sup>171</sup> SP, 180.

positively to the offer of salvation by removing obstacles within 'their heart, will and mind.'<sup>172</sup>

McIntyre interprets this as implying that the Holy Spirit may be present in 'the unredeemed,'<sup>173</sup> although he adds that this is in so far as they do not yet believe. Some might argue that the Holy Spirit is at work only when people come to faith as a result of the Spirit's work. Others may wish to give him a role which has him at work in the wider world among other faiths, and even to be 'present'<sup>174</sup> in them. McIntyre rejects this last view because it contains within it unacknowledged 'paternalism and patronisation,'<sup>175</sup> which would be rejected by people of other faiths. He also suggests that it is 'inappropriate'<sup>176</sup> because there is little or no 'conceptual agreement'<sup>177</sup> between these religions and Christianity. Members of these other religions would not accept that the spirit present in their faith should be identified as ' "the Holy Spirit", as understood by Christians.'<sup>178</sup> McIntyre suggests that while the Holy Spirit's role in Christian revelation and salvation is clear, Christians may not seek to set out his work beyond that, although he understands Jesus' words "Other sheep I have, which are not of this fold" (John 10:16)<sup>179</sup> to offer hope in this regard.

### **The preparative presence of the Spirit.**

McIntyre discerns two possibilities for this.<sup>180</sup> (i) The Holy Spirit may be present at work in the individual's will and affections opening their mind to respond to God. McIntyre explains that this form 'is less of an articulate formulation taking the form of propositions.'<sup>181</sup> (ii) By way of contrast, the second work of the Spirit 'may be fully articulate,'<sup>182</sup> and working at the intellectual level, dealing with defences which are preventing faith. Again he raises the question of whether the Holy Spirit is only at work in those who later come to faith; or if he is at work in all humans

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<sup>172</sup> SP, 185.

<sup>173</sup> SP, 186.

<sup>174</sup> SP, 186.

<sup>175</sup> SP, 186.

<sup>176</sup> SP, 186.

<sup>177</sup> SP, 186.

<sup>178</sup> SP, 186.

<sup>179</sup> SP, 187.

<sup>180</sup> SP, 187.

<sup>181</sup> SP, 187.

<sup>182</sup> SP, 187.

without bringing them to faith. He suggests that, as part of their humanity as God's creatures, they have a 'God-given'<sup>183</sup> right to reject the offer of faith. It could be asked in response, where does that leave the work of the Holy Spirit? Has McIntyre also succumbed to the Arminian view of humanity and its potential?

McIntyre continues to wrestle with what he finds to be the vexed issue of predestination. He puts it thus. If it is stated that the Holy Spirit is present and at work in those who respond and come to faith,<sup>184</sup> then logic implies that those who do not respond have not been given the Spirit in their lives. Such a position views God as having given some the Spirit which ensures their coming to faith and receiving salvation, and refusing to give the Spirit to others. McIntyre is not willing to accept this position, finding the idea of such a refusal to offer the Spirit to be a view which is 'unduly rigorous and draconian.'<sup>185</sup> He wishes to suggest that the Spirit is at work in both groups: i.e. those who respond, and those who do not. In this way he tries to make both the acceptance and the rejection a conscious choice of the individual concerned.<sup>186</sup> But he has to admit that the person who does respond is not doing so of their own accord, but that the response is actually due to the work of the Holy Spirit, and this brings him back to the question of predestination.

In trying to avoid such a conclusion, he widens his discussion to the topic of human freedom and its relationship to the Holy Spirit. He suggests that two positions exist here. One stresses the Holy Spirit's sovereignty. 'All is of God, and nothing is of the human spirit, which is in any case too sinful to accept God's goodness.'<sup>187</sup> (He admits that this verges on being a caricature of the position.) The second emphasises that human responsibility and freedom should not be eliminated. Individuals are free agents who are able to accept, or reject, God's offer for themselves. This position suggests that people are de-humanised if the role of their free will is reduced. He adds a third position taken from the Roman Catholic view whereby humans co-

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<sup>183</sup> SP, 187.

<sup>184</sup> SP, 187 he 'enables and eventually sustains that response.'

<sup>185</sup> SP, 188.

<sup>186</sup> 'so that both groups may fairly be in a position to apprehend the dimension of the offer made to them and the seriousness of both accepting and rejecting it.' SP, 188.

<sup>187</sup> SP, 188.

operate with the Holy Spirit.<sup>188</sup> This view has been criticised for implying that humans can work together with God, and ignoring the effect of sin by suggesting that human nature can freely choose for, or against, the Holy Spirit.

Berkhof's solution is to suggest that humans do not co-operate equally with God, 'but we operate through him, and under him.'<sup>189</sup> McIntyre does not see this as offering any real solution. He suggests that two problems exist here. (i) The 'psychological determinism'<sup>190</sup> of Calvinism which arises due to its emphasis on the sinfulness of human nature. (ii) The question of how it is possible for the believer to acknowledge that the Holy Spirit has enabled, confirmed and sanctified them, and at the same time remain aware that they are personally responsible to respond positively to his power.

Berkhof refers to the Canons of Dort which gives him grounds to suggest that the human will 'works itself'<sup>191</sup> 'moved by God.'<sup>192</sup> But McIntyre suggests that Berkhof fails to reconcile 'the problem of grace and freedom, or personal responsibility and the indwelling of the Spirit,'<sup>193</sup> because there is no rationally coherent solution to this. Two truths exist here. At a psychological level, humans do evil and fail to do the good they would, and they are responsible for this. At the confessional level, humans 'acknowledge the Spirit who renews and recreates,'<sup>194</sup> and they have a responsibility to make a glad response to him. Therefore the whole issue represents a classic case of a paradox. Either truth on its own is a half-truth. In order to have the whole truth, neither can 'be reduced to, or absorbed into the other, nor can either be neglected.'<sup>195</sup>

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<sup>188</sup> SP, 188,189 derived from the Fourth Tridentine Canon on Justification. Quoted from Berkhof *The Doctrine of the Holy Spirit* (Richmond: John Knox Press, 1964) 70.

<sup>189</sup> SP, 189. Berkhof, 72.

<sup>190</sup> SP, 189.

<sup>191</sup> SP, 190.

<sup>192</sup> SP, 190.

<sup>193</sup> SP, 190.

<sup>194</sup> SP, 190.

<sup>195</sup> SP, 190.

#### IV. The Holy Spirit's role in salvation. Soteriology.

McIntyre observes that he finds 'two contrary circumstances'<sup>196</sup> here. The first is the lack of any clear role for the Spirit in soteriology. The second is that the Spirit is 'intimately and inseparably involved' in applying objective salvation to believers and making it theirs.<sup>197</sup>

Soteriology offers 'no clear place..assigned to the Spirit' in its models. He refers here to 'the models derived from Scripture or independently crafted.'<sup>198</sup> Models such as: 'ransom, redemption, salvation, reconciliation, atonement, propitiation, expiation, satisfaction, example or liberation,'<sup>199</sup> and indeed all theories of salvation 'seem to be capable of full exposition without reference to the Holy Spirit.'<sup>200</sup> But this according to McIntyre is because the 'soteriological statements' have an 'objective character..' whereas 'the process of appropriation of the objective events,'<sup>201</sup> is subjective. That is the point where the Holy Spirit becomes involved. This means that the Holy Spirit is involved 'intimately and inseparably' in applying 'what has been achieved "out there" by Jesus on Calvary,' which has been described 'in the immense range of possible models,' when it 'is brought home to believers' applying salvation to them.<sup>202</sup>

Therefore in view of this, any account of the atonement requires to give proper emphasis to the Holy Spirit's role in the effective completion of the salvation process subjectively.<sup>203</sup> He comments that far 'too many accounts of the atonement' omit to do so.<sup>204</sup>

The Holy Spirit's role in fulfilling Jesus' work does not represent 'an afterthought requiring to be implemented after the event of the death of Christ, to obviate God's

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<sup>196</sup> SP, 242.

<sup>197</sup> SP, 242.

<sup>198</sup> SP, 242.

<sup>199</sup> SP, 242.

<sup>200</sup> SP, 242.

<sup>201</sup> SP, 242.

<sup>202</sup> SP, 242.

<sup>203</sup> SP, 243.

<sup>204</sup> SP, 243.

purpose being nullified through the sinfulness of humankind.<sup>205</sup> Instead 'it was an integral part of that divine design' which focused on Jesus from the beginning of eternity.<sup>206</sup>

Jesus' achievement on Calvary has been described in a huge 'range of possible models.'<sup>207</sup> The Holy Spirit is responsible for making it a reality, bringing it 'home to believers,' making salvation to be theirs.<sup>208</sup> Therefore any explanation of the atonement needs to include reference to the Holy Spirit's essential role in completing 'the salvation process.'<sup>209</sup> His role represents 'an integral part'<sup>210</sup> of God's intention in sending Jesus into the world.

**(i) What salvation does within the Christian. (a) objective models.** McIntyre suggests that 'there is no justification for proposing that there can be any human precondition for receiving the Gospel, other than the presence of God's Spirit.' When he discusses soteriology he offers various thoughts regarding what Jesus' death achieved, and the role of the Holy Spirit in the believer.

**There is an emphasis on forgiveness.** Jesus' death not only saves '*from* sin and death and the Law,'<sup>211</sup> he also makes it possible for the believer to enjoy 'a life forgiven, life everlasting and a whole new range of wholesome relationships.'<sup>212</sup> This comes about as the result of the Holy Spirit's work. He is 'Christ's gift to his saved and redeemed people,'<sup>213</sup> and he 'initiates and sustains these relationships within a whole new life.'<sup>214</sup>

**Jesus' death is seen to be a sacrifice 'once-for-all.'**<sup>215</sup> This is seen as cleansing 'the worshipper from unrighteousness,'<sup>216</sup> and provides the basis for 'communion

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<sup>205</sup> SP, 243.

<sup>206</sup> SP, 243.

<sup>207</sup> SP, 242.

<sup>208</sup> SP, 242.

<sup>209</sup> SP, 243.

<sup>210</sup> SP, 243.

<sup>211</sup> SS, 33.

<sup>212</sup> SS, 33.

<sup>213</sup> SS, 34.

<sup>214</sup> SS, 34.

<sup>215</sup> SS, 35.

<sup>216</sup> SS, 34.



between God, and those who worshipped him.<sup>217</sup> Jesus now sits at God's right hand, interceding constantly for his people, and has poured out on them the Holy Spirit as a gift. The Holy Spirit becomes 'the foundation, the context and the inspiration of the new sanctified life that God's people are going to live.'<sup>218</sup>

**Reconciliation.** This concept in relation to Jesus' death is relevant to a culture which places high value on personal relationships. McIntyre is aware of the need for 'those who have been estranged and alienated from God'<sup>219</sup> to have 'a change of heart'<sup>220</sup> when they come to faith. Human sin has caused human relationships with God to be 'damaged, distorted even disintegrated,'<sup>221</sup> resulting in alienation. Jesus' work on the cross reconciles believers with God, bringing about a 'change of heart and of attitude'<sup>222</sup> 'through (the) new relationship (of) the new life in Christ.'<sup>223</sup>

**Punishment or penalty: the dominant model of salvation.** This view has been strongly held within the Reformed tradition, and often became 'the victim of caricature.'<sup>224</sup> McIntyre calls to its defence, its emphasis on 'the absolute sovereignty'<sup>225</sup> and holiness of God in contrast to human guilt and sin. Because of this, there is a great division between God and humans. In this instance McIntyre defines sin as 'disobedience to God and violation of his will,'<sup>226</sup> which requires to be punished. McIntyre suggests that God's love becomes all the more apparent in view of the seriousness of the situation. 'The cross..becomes the medium through which the absolute holiness and the absolute love of God are revealed simultaneously.'<sup>227</sup>

**Einmaligkeit.** Brunner and Barth have stressed 'the once-for-allness of Christ's death'<sup>228</sup> as an unrepeatable historical event. The Reformers were also keen to

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<sup>217</sup> SS, 34.

<sup>218</sup> SS, 35.

<sup>219</sup> SS, 41.

<sup>220</sup> SS, 41.

<sup>221</sup> SS, 41.

<sup>222</sup> SS, 42.

<sup>223</sup> SS, 42.

<sup>224</sup> SS, 45.

<sup>225</sup> SS, 45.

<sup>226</sup> SS, 45.

<sup>227</sup> SS, 46.

<sup>228</sup> SS, 93.

emphasise this fact in order to deny any idea of repetition of Jesus' sacrifice recurring in the Mass. McIntyre is keen to emphasise the Holy Spirit's role in creating the correct response to Jesus' death. The 'objective possibility' of that death 'is only realised, and individual men and women appropriate the offer of salvation, when "the subjective possibility" of salvation is present in the person of the Holy Spirit.'<sup>229</sup> The Holy Spirit is responsible for the creation of 'the responsive decision of faith, which is the fulfilment of God's whole purpose in the death of Christ.'<sup>230</sup>

**Imputation.** McIntyre criticises the popular forms of Scottish Calvinism for failing to treat imputation satisfactorily. Calvin, Luther and their successors saw imputation as occurring twice during the process of salvation. The first is imputing the sinner's sin to Christ rather than the sinner. The second is when Christ bears the penalty of that sin and the sinner receives Christ's righteousness which has been 'exhibited in both his active and passive obedience.'<sup>231</sup> Human 'sin and Christ's righteousness are exchanged for one another.'<sup>232</sup> McIntyre comments that there is a danger in this of 'creating an unbridgeable gulf between imputed righteousness and genuine moral integrity.'<sup>233</sup> This is because the person involved is convinced of their status as one saved and they may be tempted to find no need to live in a way that lives up to the Christian's high calling. He finds Sölle's suggestion that those being saved have no inherent righteousness but depend on God for it, to be correct and quotes 2 Cor.5:17 "If any man is in Christ, he is a new creation," to the effect that such a 'new creation will be sustained in the new relationship with Christ,'<sup>234</sup> but it is 'effective righteousness'<sup>235</sup> which leads to a change in life style.

**Pastoral application.** McIntyre wishes the 'whole Gospel..to be preached, for it is the whole Gospel which saves.'<sup>236</sup> There are a whole variety of means by which Christian people's needs can be met. There can be 'direct or indirect counselling,'<sup>237</sup>

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<sup>229</sup> SS, 97.

<sup>230</sup> SS, 97.

<sup>231</sup> SS, 103.

<sup>232</sup> SS, 103.

<sup>233</sup> SS, 104.

<sup>234</sup> SS, 104.

<sup>235</sup> SS, 104.

<sup>236</sup> SS, 120.

<sup>237</sup> SS, 120.

using possible openings to enable ‘understanding of personal guilt, or alienation, or aggression, or defeatism, or whatever it is that is the cause of disorientation or plain unhappiness.’<sup>238</sup>

**(b) The subjective role.** Here the Holy Spirit is God at work altering, recreating the person or situation with whom he is involved from within. He suggests that there is nothing external which enables the discernment of the Holy Spirit’s ‘dynamic presence.’<sup>239</sup> This makes ‘God’s presence through his Spirit’<sup>240</sup> in ordinary human life, thinking and action vulnerable to being misinterpreted.

**The process of salvation involves the message and the person responding to it.**

The message requires a total response. ‘The whole Gospel ..has to be preached, for it is the whole Gospel which saves.’<sup>241</sup> For McIntyre the process of salvation optimally involves the whole person. It should affect all ‘three modes of consciousness-knowing or cognition, feeling or affection or emotion, and willing or conation or volition,’<sup>242</sup> when the individual responds to God’s love and invitation to salvation.

(i) The mind is important for faith because there needs to be an element of ‘understanding what God has done in Jesus Christ.’<sup>243</sup> (ii) The affections are involved for example, when the individual concerned experiences a sense of shame and revulsion regarding their sin, leading them to repentance and ‘love towards the Lord Jesus Christ.’<sup>244</sup> He comments that Presbyterians have found the intellectual element in faith easier than emotional love for Jesus. Presbyterian faith has contained a very strong emphasis on definition, analysis, affirmation and confession. The implication from his observation is that they should seek to remedy that lack of love. (iii) The final mode: the will, becomes involved when the individual decides to accept God’s gracious free offer. Here there requires to be ‘explicit decision, or active obedience, or categorical commitment to Jesus.’<sup>245</sup> Making the decision represents the beginning of the new life. Obedience and firm commitment are

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<sup>238</sup> SS, 120.

<sup>239</sup> SP, 177.

<sup>240</sup> SP, 178.

<sup>241</sup> SS, 120.

<sup>242</sup> SS, 121.

<sup>243</sup> SS, 122.

<sup>244</sup> SS, 123.

<sup>245</sup> SS, 123.

essential to its continuance. He adds that if any of these modes should be stressed at the expense of the others, the resultant experience of faith that the individual has will be affected. Again the implication is that there will be a detrimental effect.

**The Holy Spirit's involvement.** McIntyre stresses that it is vital to emphasise that the response of faith represents the Holy Spirit's quite 'extensive'<sup>246</sup> work. The Holy Spirit is the one who goes ahead, preparing 'the way for the acceptance and offer of forgiveness.'<sup>247</sup> He enables the believer's 'act of will'<sup>248</sup> to receive Christ, and then sustains each believer in their life of discipleship. He seals them, (Eph.1:13) fulfilling the whole process of human lives experiencing 'forgiveness and renewal.'<sup>249</sup> Finally he explains that 'forgiveness' has two meanings. There is 'the action of forgiving,' and 'the condition or fact of being forgiven.'<sup>250</sup> It is the Holy Spirit who enables these two meanings to become a reality. The state of being forgiven applies 'to the sins which have been committed, and..to the men and women who have committed them.'<sup>251</sup> The 'sins are wiped out, cancelled and no longer held against us.'<sup>252</sup>

Similarly, he explains that the guilt which accompanied the sin 'the entail of the past appearing in the present, in anguish of conscience and alienation of spirit, is removed.'<sup>253</sup> In its place are 'health, wholeness, holiness and integrity of heart and mind and spirit,'<sup>254</sup> and restored relationships with God and our fellow humans. Forgiveness can affect the past, present and future, and yet consequences from past sin will remain, even when that sin or sins, and the person who committed them are forgiven. The restoration of fellowship with God has at its heart 'acceptance by God.'<sup>255</sup> The Holy Spirit is also involved when he instills the necessary ongoing awareness within the individual of their constant need of forgiveness from God for failures in fellowship with him, and in interaction with fellow human beings.

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<sup>246</sup> SS, 124.

<sup>247</sup> SS, 124.

<sup>248</sup> SS, 124.

<sup>249</sup> SS, 125.

<sup>250</sup> SS, 127.

<sup>251</sup> SS, 127.

<sup>252</sup> SS, 128.

<sup>253</sup> SS, 128.

<sup>254</sup> SS, 128.

<sup>255</sup> SS, 128.

## **V.The Holy Spirit's involvement in sanctification, and maintenance of fellowship with God.**

**Defence of the Reformed emphasis.** McIntyre suggests Protestantism and Reformed theology have not always been thought to give sanctification the same place which justification has always held in theology. In his opinion this was due to there being thought to be 'all-sufficient assurance of redemption'<sup>256</sup> in Jesus' death and a fear of bringing in a 'doctrine of works,' which implies that humans 'may achieve through them, and unaided, something of (their) own salvation.'<sup>257</sup>

He refutes this allegation, saying that any suggestion of neglect or downplaying the role of sanctification in a Christian's spiritual life as something 'endemic to Reformed theology'<sup>258</sup> would be 'inaccurate.'<sup>259</sup> In fact the opposite is the case. Relying on Heppe<sup>260</sup> McIntyre accepts an emphasis on the continuity 'between redemption as the objective act in which God in Christ accomplishes the salvation of believers, and sanctification as the process in which, God through the indwelling of his Spirit, brings to pass the realisation in their lives of the full intention of that redemptive act.'<sup>261</sup>

**Explanation of sanctification and the Spirit's role.** The full reality of forgiveness offered in redemption is not available to the sinner unless they begin the process of sanctification. That process does not merely involve 'gradual perfecting of the believer,'<sup>262</sup> but its character is formed by 'the fact that it is a growth and rise into Christ.'<sup>263</sup> The Holy Spirit indwells every part of the believer in accomplishing their sanctification. Their intelligence is enlightened, mind, will and body are given to the Holy Spirit's indwelling. However the Holy Spirit is not merely involved with 'passive subjects.'<sup>264</sup>

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<sup>256</sup> SP, 243.

<sup>257</sup> SP, 243.

<sup>258</sup> SP, 243.

<sup>259</sup> SP, 243.

<sup>260</sup> Heinrich Heppe *Reformierte Dogmatik* (1861, tr. G.T.Thomson, 1950)566,568

<sup>261</sup> SP, 244.

<sup>262</sup> SP, 244.

<sup>263</sup> SP, 244.

<sup>264</sup> SP, 245.

**The believer's active role in sanctification.** McIntyre quotes from Heidegger<sup>265</sup> to the effect that 'sanctification involves continual praxis and action.'<sup>266</sup> The believer is most active in attending to godliness and 'receding from evil',<sup>267</sup> and gaining 'the habit, enduing the custom (and becoming apt and fit therein) of thinking, speaking and doing the things that are best, most glorious for God, and most useful for their neighbour.'<sup>268</sup> He considers this to be a very clear understanding of the believer's responsibility to work out their sanctification.

**The means of grace.** The Reformed tradition has emphasised the role of reading Scripture with prayer, joining the Church and taking part in its sacraments and the other responsibilities of church members, by accepting Christian responsibility to care for poor and distressed people, and undertake an active role as citizen in society and seeking to apply the realities of faith within every part of everyday life. This view of sanctification is holistic, with the working out of it being 'sustained by resources from all forms of the Christian faith.'<sup>269</sup> Serious disciples will exercise self-discipline. Every aspect of the holy life will be inspired and grounded in Scripture.

#### **The twofold aspect of sanctification: Paradox, problem or reality?**

McIntyre cites Phil.2:12 regarding the active nature of the believer's part in 'working out their own salvation',<sup>270</sup> but finds the addition of the next verse 'for it is God that worketh in you both to will and to do of his good pleasure'<sup>271</sup> to introduce an unresolved theological problem. Humans are to exercise every effort to completing their salvation in achieving sanctification, and at the same time God through the Holy Spirit is at work in them working out sanctification.

1 Cor.15:10 states this in another way. Paul witnesses that he works hard, yet he admits that it was God's grace that enabled him to succeed. Paul was making the utmost effort, and at the same time God's energising presence was at work in

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<sup>265</sup> J.H. Heidegger c.1700 quoted by Heppe 568.

<sup>266</sup> SP, 245.

<sup>267</sup> SP, 246, Heppe, 568.

<sup>268</sup> SP, 246, Heppe, 568.

<sup>269</sup> SP, 246.

<sup>270</sup> SP, 246.

<sup>271</sup> SP, 246.

everything Paul was doing for him. McIntyre quotes Augustine's *da quod jubes*<sup>272</sup> as representing the heart of the matter suggesting that this equals Brunner's 'God's command is gift and demand.'<sup>273</sup> He emphasises that this is a paradox and nothing can change that. McIntyre gives as examples of this: a situation where much human effort has begun to result in success, and then the person concerned comes to the realisation that the indwelling Holy Spirit had provided the necessary strength to succeed, and secondly, the occasion when the realisation comes that prayer for God to strengthen the individual through the Holy Spirit, does not excuse them from exercising every effort in their undertaking.

He appears to favour Heidegger's reference to sanctification as enabling believers to gain the habit of seeking to please God in all their actions.

**The role of grace.** McIntyre warns against speaking of grace as if it were a power which believers make use of to supplement or sanctify their natural abilities, even though originating from God. For him grace primarily refers to the 'mercy, forgiveness and loving-kindness'<sup>274</sup> of God towards sinners who do not deserve it. If grace is being given to people through the Holy Spirit by God, it cannot be separated from the Holy Spirit and acquire an independent status. To avoid grace being seen as the believer's possession, he suggests that it can be said that 'believers have received the gift of grace'<sup>275</sup> represents another way 'of saying that the Spirit indwells them.'<sup>276</sup> While tempted to accept the easier concept of the Holy Spirit remaining outside believers and thus 'external to them and self-contained'<sup>277</sup> or the idea 'that grace is a little part of the Spirit released to us out of his bounty',<sup>278</sup> McIntyre rejects both these preferring the definition that 'the mystery of sanctification is that the Spirit wholly indwells believers.'<sup>279</sup> He suggests that this is as 'strange and wonderful'<sup>280</sup> as that of Jesus becoming human.

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<sup>272</sup> SP, 247.

<sup>273</sup> SP, 247.

<sup>274</sup> SP, 248.

<sup>275</sup> SP, 248.

<sup>276</sup> SP, 248.

<sup>277</sup> SP, 248.

<sup>278</sup> SP, 248.

<sup>279</sup> SP, 248.

<sup>280</sup> SP, 248.



**The role of Christian prayer.** The believer depends on the Holy Spirit continuously stimulating daily ‘prayer and worship,’<sup>281</sup> and ‘dedicated and obedient discipleship.’<sup>282</sup> McIntyre views Christian prayer as having an essential role in living out the Christian life. Prayer acknowledges human inadequacy and the individual’s realisation that God does not leave them to themselves in this inadequacy. Believers pray for the help of the Holy Spirit to enlighten and help them in the decisions they have to take. He comments that it requires discipline for believers to seek the enlightenment which is such a vital part of taking decisions. In addition, such prayer is the result of the Holy Spirit working in the believer.

Alongside this, the Holy Spirit is involved in enabling the believer ‘to transcend (their) rootedness in space’<sup>283</sup> in intercessory prayer and in the communion of the saints. McIntyre finds the idea of ‘presence-in-absence’<sup>284</sup> as being relevant here.

He credits the Holy Spirit with making three contributions to prayer. (i) He inspires, enables and articulates the believer to utter the appropriate prayer. (ii) He enlightens the believer’s mind as they think through the possibilities in the moral situation requiring decision. This happens as guidance which they receive as they think over the relevant issues and review them. Some people think a possible way in which this is done by the Holy Spirit is when he suggests that a particular issue is of more relevance than another, ‘and so leads to the favouring of one of the options.’<sup>285</sup> McIntyre accepts that this can happen, and people can witness to such external help enabling their thinking. Others claim that the Spirit ‘speaks’ and the help sought arrives in actual verbal form. McIntyre does not reject this possibility. He suggests that the Holy Spirit is able ‘to enlighten the mind’<sup>286</sup> by stimulating the brain and achieve communication by means that is not necessarily propositional in terms of audible words. McIntyre’s third point where the Holy Spirit is involved is in enabling

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<sup>281</sup> SS, 128.

<sup>282</sup> SS, 128,129.

<sup>283</sup> SP, 274.

<sup>284</sup> SP, 275.

<sup>285</sup> SP, 264.

<sup>286</sup> SP, 265.

a person to achieve 'right action, living the good life and fulfilling the will of God.'<sup>287</sup>

**How the Holy Spirit works in believers to enable them to live the Christian life.**

The Holy Spirit plays a vital 'enabling role'<sup>288</sup> in this ability of a believer to act correctly, live well and fulfil God's will. Observers may not discern his presence in an empirical manner, and often it is only afterwards that believers themselves realise that he has been at work, yet they would credit him with working in them to achieve God's will.

**Use of the imagination. (i) in Scripture and within the liturgy and worship of the Church.** The Holy Spirit stimulates the person's imagination when they are reading Scripture, or listening to sermons to bring an 'authentic call out of a text.'<sup>289</sup> He also brings alive the celebration of Communion. McIntyre calls this work an enabling of the Holy Spirit which sets believers free 'to transcend (their) rootedness in time.'<sup>290</sup> (ii) In giving them a sense of perspective in life, refreshing and renewing them spiritually. (iii) Another role of the Holy Spirit is to enable believers to 'create space'<sup>291</sup> in the modern sense of the word in being able to get apart from 'the pressures and demands'<sup>292</sup> of life, and take 'an honest self-assessment'<sup>293</sup> of their lives in order 'to come to terms with themselves.'<sup>294</sup> They need to review their relationships, seek 'to undo the pressures,'<sup>295</sup> and find 'a measure of self-peace,'<sup>296</sup> or possibly to get ready for 'a course of action.'<sup>297</sup> McIntyre credits the imagination with creating the necessary 'self-awareness'<sup>298</sup> which will enable the individual to

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<sup>287</sup> SP, 265.

<sup>288</sup> SP, 265.

<sup>289</sup> SP, 274.

<sup>290</sup> SP, 274.

<sup>291</sup> SP, 275.

<sup>292</sup> SP, 275.

<sup>293</sup> SP, 276.

<sup>294</sup> SP, 275.

<sup>295</sup> SP, 276.

<sup>296</sup> SP, 276.

<sup>297</sup> SP, 276.

<sup>298</sup> SP, 276.

have hope reaching beyond current 'achievement or failure',<sup>299</sup> and reach beyond to see possible future actions.

(iv) The imagination is also involved through the Holy Spirit in achieving relaxation and renewal. The Spirit's final role here is to restrain these various thoughts and actions to avoid them becoming 'ends in themselves',<sup>300</sup> or worse, to 'change into fantasy to become objects of delusion.'<sup>301</sup> The Holy Spirit's involvement operates as a 'guarantee'<sup>302</sup> that the necessary space, and closeness, of human relationship are able to be held together in harmony.

**The Holy Spirit as guide, companion and protector of the inner life.** The Christian has the Holy Spirit as their 'constant companion who will.. "guide into all truth."'<sup>303</sup> (John 16:13) McIntyre interprets this as involving personal truth about the individual, their decisions and personal relationships, as well as their context and environment. Only the Holy Spirit can protect the Christian from the bombardment of seducing images, 'fantasies and lies',<sup>304</sup> which seek to degrade the mind and imagination. He can also restore and renew polluted minds which have succumbed to the surrounding world view. McIntyre considers this to be another implication of the Holy Spirit's involvement in guarding 'our space'.<sup>305</sup>

**Practice of the presence of the Holy Spirit.** Integrity in place of guilt. McIntyre emphasises that constant renewal of the imagination by the Spirit is a necessary gift which requires prayer. 'The Spirit is above all else a gift, a gift for which we have both to ask and pray.'<sup>306</sup> John's Gospel emphasises this three times (16:23,24,26.) He finds this need to 'ask' to be 'the dominant theme in the prayer for the gift of the Spirit, a gift which will mean the filling of the mind with the right images, with a true self-understanding, and right relationships with our neighbour.'<sup>307</sup> He calls this the

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<sup>299</sup> SP, 276.

<sup>300</sup> SP, 276.

<sup>301</sup> SP, 276.

<sup>302</sup> SP, 276.

<sup>303</sup> SP, 276.

<sup>304</sup> SP, 276.

<sup>305</sup> SP, 277.

<sup>306</sup> SP, 277.

<sup>307</sup> SP, 277.

practice of 'the presence of God, the Spirit.'<sup>308</sup> This leads him on to a discussion of spirituality which he defines as 'the domain in which spirits fulfil their spirituality.'<sup>309</sup>

**'Spiritual forms exhibit a paradoxical combination of freedom and strict discipline.'**<sup>310</sup> These allow creativity and imagination to be exercised by the human spirit while also 'imposing a very constraining discipline.'<sup>311</sup> He suggests that 'a commonly accepted purpose of all spirituality is the *catharsis*, the renewal, the reintegration of the human spirit, and even its salvation.'<sup>312</sup> The integrity is achieved through following 'basic laws, principles, obligations, promises, assurances and mercies.'<sup>313</sup> One of these, he suggests is a lack of satisfaction on the part of the spirit, some call this 'guilt' following from recognisable 'moral failure,'<sup>314</sup> or it can be seen as 'darkness' due to 'lostness..confusion or impenetrable problems.'<sup>315</sup> Spirituality offers the 'cure' and by making spirituality the Holy Spirit's 'domain' McIntyre characterises it as one of 'promises and mercy, of forgiveness for a past strewn with moral failure and inadequacy, of reassurances of the way to renewal and a salvation which, coming from without, coming from above, will transcend the hopelessness of self-disillusionment and lostness.'<sup>316</sup>

The Holy Spirit is active within spirituality, controlling and judging 'the principles and laws which maintain its integrity,'<sup>317</sup> and sanctifying it, even as he does in other of his *opera ad extra* in the world, and among humans, 'by pointing to Christ.'<sup>318</sup> The Spirit is 'Lord and Sovereign' within this 'domain,'<sup>319</sup> offering 'salvation, spiritual renewal, and eventual integrity.'<sup>320</sup>

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<sup>308</sup> SP, 277.

<sup>309</sup> SP, 279.

<sup>310</sup> SP, 280.

<sup>311</sup> SP, 280.

<sup>312</sup> SP, 280.

<sup>313</sup> SP, 280.

<sup>314</sup> SP, 280.

<sup>315</sup> SP, 280.

<sup>316</sup> SP, 281.

<sup>317</sup> SP, 281.

<sup>318</sup> SP, 281.

<sup>319</sup> SP, 282.

<sup>320</sup> SP, 282.

**The locus of the Spirit's abiding in the human person.** The Holy Spirit becomes involved with the human spirit when he involves himself in their will, 'action, thought and feeling.'<sup>321</sup> McIntyre agrees with Hendry<sup>322</sup> that historically Protestantism has not rated the human spirit highly. Because it was viewed as being unable to 'communicate or have fellowship with God'<sup>323</sup> through being 'so corrupted by sin,'<sup>324</sup> the question arose as to how the human spirit could be indwelt by the Holy Spirit. The question arose as to whether the human spirit had a place in Christian anthropology, 'or whether it is only recoverable within a Christian soteriology.'<sup>325</sup> Alternatively the theology giving rise to such a negative view of the human spirit could be criticised. However, this is to misunderstand the process involved in the Reformed understanding of becoming a Christian by which the individual's heart is renewed, 'washed and sanctified,' and thus made fit to be a place for the indwelling Spirit to feel at home.

Even before conversion, the human heart is never as bad as it could be, and still able to receive influences for good and do good. 'Total depravity' is an unfortunate description for the reality that a human being is corrupted by sin in every part of life, but not necessarily as corrupt as they could be. The Reformed tradition used the concept of 'common grace' to describe God's work of restraining evil within the human heart so that things were never as black as they could be. However in his discussion, McIntyre follows Hendry too unquestioningly when he accepts the authorities used and the conclusions reached.<sup>326</sup> This is probably because McIntyre himself has such a high view of human potential within the arts, thought and culture,

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<sup>321</sup> SP, 178.

<sup>322</sup> *The Holy Spirit in Christian Theology* (Philadelphia: Westminster, 1956)

<sup>323</sup> SP, 178.

<sup>324</sup> SP, 178.

<sup>325</sup> SP, 178.

<sup>326</sup> SP, 178, 179. Hendry has three grounds for 'retention of the concept of the human spirit...: 1) philosophical..for it is the essential *humanum* .' following Scheler he sees it as 'the source of man's capacity "to elevate himself as a living being and, as it were, from a centre beyond the spatio-temporal world, to make everything, including himself, an object of knowledge"; or G.F.Thomas, the "capacity for self-transcendence"; or Reinhold Niebuhr, who held that spirit is one component in the human being which enables him or her to stand outside of nature. 2) on *exegetical* grounds, in Bultmannian terms, it is the index of human self-transcendence, which may be directed to God but may also lead to an encounter with nothingness, and it relates to God when it receives the Spirit of God. 3) on *theological* grounds, the created spirit of man is the subject of the address of the gracious God incarnate in Jesus Christ, who accommodates to our condition. SP, 178, 179.

which is most likely due to his long term interest in and appreciation of the imagination. However he might well remember how these same potentially good things in the arts and culture are as often misused and capable of becoming a corrupting influence, as they are used positively to uplift the human spirit.

McIntyre warned that difficulties could arise from being too precise in defining 'spirit, soul, self, person'<sup>327</sup> or using them interchangeably. Biblical terms did not offer 'a homogenous or coordinate psychology.'<sup>328</sup> Nicene trinitarianism and patristic theology retained a strong influence on any attempted 'restatement of doctrine.'<sup>329</sup> Modern culture had much to say regarding the person and the spirit. There was a need to avoid placing 'modern categories and nuances upon biblical material,'<sup>330</sup> and yet it had to be questioned 'how, and even whether, they can be related to each other.'<sup>331</sup> This had to be answered if 'the ancient biblical, historical-traditional faith'<sup>332</sup> was to be communicated to those living in modern culture.

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<sup>327</sup> SP, 179.

<sup>328</sup> SP, 179.

<sup>329</sup> SP, 179.

<sup>330</sup> SP, 179.

<sup>331</sup> SP, 179,180.

<sup>332</sup> SP, 180.

## Chapter Six.

### I. Assessment of McIntyre by other theologians.

There is very little secondary literature available which discusses the merits of McIntyre's theology. However, in order to offer an independent assessment and appraisal of his work, reference has been made to Badcock's critical introduction in *Theology After the Storm*;<sup>1</sup> contributions by Newlands and Badcock to *Disruption to Diversity*;<sup>2</sup> various contributions made at a day conference now published in *Theology in Scotland*;<sup>3</sup> book reviews; and comments made in obituaries.

Badcock considers that three of McIntyre's books 'are concerned specifically with the questions of Christology and soteriology – *St. Anselm and His Critics*, *The Shape of Christology*, and *The Shape of Soteriology*.'<sup>4</sup> He also wishes to claim that *The Christian Doctrine of History* and *On the Love of God* mostly refer to Christology, making it a central theme in his literature.

Professor D. W. D. Shaw suggests that in making his theological contribution, McIntyre liked 'to treat his subject from many different angles, in many dimensions, under many models.'<sup>5</sup> He discerns 'two characteristics' in McIntyre's published work. The first is an 'openness to insights from any source, however unlikely,' and the second is 'his fairness to those he wanted to criticise.'<sup>6</sup> In addition he praises the rare 'eirenic quality' evident in McIntyre's theological work. McIntyre's style was 'condensed- he could never be accused of being wordy- even if the tightness of his argumentation, and the economy of language sometimes meant for difficult, but always rewarding reading.'<sup>7</sup>

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<sup>1</sup> (Grand Rapids, MI: Eerdmans, 1997) 1- 58.

<sup>2</sup> *Edinburgh Divinity 1846-1996* eds. David F. Wright and Gary D. Badcock (Edinburgh: T. & T. Clark, 1996)

<sup>3</sup> *Theology in Scotland* Vol. XIV. No. 2 Autumn 2007.

<sup>4</sup> *Theology After the Storm. Reflections on the Upheavals in Modern Theology and Culture*. John McIntyre (with a critical introduction Gary D. Badcock ed.) (Grand Rapids, Michigan: Eerdmans, 1997) 25.

<sup>5</sup> 'John McIntyre 1916-2005' in *Theology in Scotland* Vol. XIV No. 2 Autumn 2007, 5.

<sup>6</sup> Shaw, 7.

<sup>7</sup> Shaw, 7.



McIntyre's writing also had relevance. For example in *The Shape of Soteriology*, he pleaded 'for the retention of all the biblical models' instead of exclusively focusing on one, 'since elimination of any diminishes the implications of the death of Christ and reduces its pastoral potential.'<sup>8</sup> Shaw notes with approval McIntyre's emphasis on the need for Christians to forgive 'those who have offended us'<sup>9</sup> in order that they themselves should experience forgiveness. He comments that 'no account of the *Shape of Soteriology*, however otherwise impeccable, can afford to ignore the final finishing touch thus given to it by human agency.'<sup>10</sup> He suggests that 'this is typical of all his writing. However technical or abstract his discussion, he never forgets that it is as nothing if it does not "play out" in the day to day life and worship of men and women.'<sup>11</sup>

When Professor John Baillie reviewed McIntyre's first published work *St. Anselm and His Critics*<sup>12</sup> he complimented it as being 'a work of real distinction,'<sup>13</sup> the most 'penetrating examination of St. Anselm's presuppositions'<sup>14</sup> ever, and considered that it represented 'a fresh interpretation of the subtlest theological thinker to whom England can make any claim.'<sup>15</sup> However, he warned that because McIntyre also used subtlety in his interpretation, and his style was in the form of 'the best contemporary philosophical discourse,'<sup>16</sup> the book was not suitable for all, even those 'who read some theology.'<sup>17</sup> He praised McIntyre's style for being lucid, brief and yet comprehensive. Baillie explained that McIntyre intended to reconcile the apparent contradiction between Anselm's position in the *Proslogion* and the *Monologion*, which made faith a prerequisite to enable intellectual comprehension of the truth of Christianity; and the position in *Cur deus homo*, which appears to offer to prove the need for a God-man mediator based only on arguments from reason.

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<sup>8</sup> Shaw, 10.

<sup>9</sup> Shaw, 10.

<sup>10</sup> Shaw, 10.

<sup>11</sup> Shaw, 10.

<sup>12</sup> 'A re-interpretation of the *Cur Deus Homo*' (Edinburgh: Oliver & Boyd, 1954) *Journal of Theological Studies*, n.s.:7 (1956) 144- 146.

<sup>13</sup> *JTS*. n.s.: 7 (1956) 144.

<sup>14</sup> *JTS*. n.s.: 7 (1956) 145.

<sup>15</sup> *JTS*. n.s.: 7 (1956) 144.

<sup>16</sup> *JTS*. n.s.: 7 (1956) 145.

<sup>17</sup> *JTS*. n.s.: 7 (1956) 144.

He noted that by offering ‘a careful reinterpretation’<sup>18</sup> of Anselm, in the course of his discussion, McIntyre refutes critics, including Barth, and Baillie himself. Baillie accepted that McIntyre advances a strong argument, and makes ‘many shrewd points’<sup>19</sup> against named critics, but he does not accept every detail of the proffered reinterpretation. He does approve McIntyre’s insistence that it is important that Anselm should be read on his own terms before being critiqued. However, Baillie may be offering a subtle implied criticism of McIntyre’s contribution by his concluding remarks which state that, in the end, McIntyre leaves the position open, so that his readers are made to ask themselves whether they accept Anselm’s argument, or even whether they accept the validity of his soteriology. Baillie praised McIntyre’s emphasis when he commends Anselm’s ability as a great philosophic theologian.

McKay considers that this first book on Anselm established McIntyre’s reputation ‘as a theologian of considerable significance.’<sup>20</sup> In Newland’s opinion the book offers ‘an incisive critique’ of Anselm’s work.<sup>21</sup> Newlands suggests that the apparent influence of ‘analytical philosophy’ in the book can be traced to McIntyre’s time in Sydney.<sup>22</sup> He states that it is apparent that, like Baillie before him, McIntyre used ‘philosophical techniques’ with regard to ‘theological, and often doctrinal topics.’<sup>23</sup> Shaw comments that the book ‘demonstrated his mastery of medieval thought, and at the same time’ McIntyre ‘was able, rather boldly’ and ‘convincingly’ in his opinion ‘to question the immensely influential interpretation of Karl Barth of Anselm’s *fides quarens intellectum*.’<sup>24</sup>

McIntyre’s second book *The Christian Doctrine of History*,<sup>25</sup> according to Shaw, demonstrates that while McIntyre is ‘thoroughly familiar with the work of Barth and

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<sup>18</sup> *JTS*. n.s.: 7 (1956) 145.

<sup>19</sup> *JTS*. n.s.: 7 (1956) 146.

<sup>20</sup> Rev. Johnston McKay *Life and Work*, February 2006, 41.

<sup>21</sup> George Newlands ‘Divinity and Dogmatics’ in *Disruption to Diversity* eds. David F. Wright and Gary D. Badcock (Edinburgh: T. & T. Clark, 1996) 128.

<sup>22</sup> which is most possible as the book was published in 1954 while McIntyre was teaching at the University of Sydney.

<sup>23</sup> Newlands, 129.

<sup>24</sup> D.W.D. Shaw ‘John McIntyre 1916-2005’ in *Theology in Scotland* Vol.XIV No. 2 Autumn 2007, 8.

<sup>25</sup> (Edinburgh: Oliver & Boyd, 1957)

Bultmann,<sup>26</sup> he was also capable of bringing ‘the insights of Butterfield and Collingwood’<sup>27</sup> to ‘theology.’<sup>28</sup> Badcock calls the book an ‘anomaly’<sup>29</sup> in that much of the thought that represented its precursor could already be discerned in work dating from Sydney. He also suggests that it is ‘the most Barthian of all McIntyre’s books.’<sup>30</sup>

Badcock calls the third book *On the Love of God*,<sup>31</sup> ‘arguably one of the most remarkable theological books of the 1960s’<sup>32</sup> despite never receiving ‘the attention it deserves.’<sup>33</sup> He sees it as anticipating much later material. In Newlands’ opinion, the book offers ‘a profound meditation on the heart of Christian faith.’<sup>34</sup> It focuses on an exploration of ‘various depth dimensions of love.’<sup>35</sup> The work involves ‘critical scrutiny of concepts..together with an underlying pastoral motif’<sup>36</sup> resulting in ‘what amounts to a contemporary restatement of atonement and reconciliation.’<sup>37</sup>

It is perhaps telling that *On the Love of God* was one of the two published works of McIntyre’s referred to by Rev Johnston McKay when he wrote his obituary of McIntyre.<sup>38</sup> McKay commented that he was struck by the number of quotations from hymns in the book. He also draws attention to two contrasting incidents in McIntyre’s experience which had stimulated him to write the book. In the first, McIntyre had been present at a Highland communion where 70 people were present and listened to a sermon on ‘the whole glory of God’s love to men and women.’<sup>39</sup> He was struck by the fact that in the unfolding of the communion service, there was no open ‘invitation to all who truly repented to close with the Gospel offer of the

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<sup>26</sup> Shaw, 8.

<sup>27</sup> Shaw, 8.

<sup>28</sup> Shaw, 8.

<sup>29</sup> TATS, 13.

<sup>30</sup> TATS, 13.

<sup>31</sup> (London: Collins, 1962)

<sup>32</sup> TATS, 31.

<sup>33</sup> TATS, 31.

<sup>34</sup> Newlands, 129.

<sup>35</sup> Newlands, 129.

<sup>36</sup> Newlands, 129.

<sup>37</sup> Newlands, 129.

<sup>38</sup> *Life and Work*, February, 2006, 41.

<sup>39</sup> OLG, 9.

sermon.’<sup>40</sup> Instead the focus had been on recounting of a list of sins which would disenfranchise those listening from participating in communion, and only four of those present partook of communion. ‘The service which has mediated the love of God to Christian believers for centuries was stultified at the very point where it should have its greatest power and meaning.’<sup>41</sup> McIntyre contrasted this with another experience also involving four people in a hospital in Australia where his first communion was given to a ‘paralysed, deaf and dumb young man,’<sup>42</sup> who ‘in the depths of this silence and suffering..decided that he wished to join the full membership of the Church.’<sup>43</sup>

In *The Shape of Christology*,<sup>44</sup> and *The Shape of Soteriology*,<sup>45</sup> Badcock discerns the application of models ‘as the medium of theological knowledge.’<sup>46</sup> He defends this method stating that it was done with the intention of seeking ‘to open us up to new possibilities.’<sup>47</sup> Specifically with regard to *The Shape of Soteriology*, Badcock comments that despite the plethora of models available, and the apparently contradictory nature of some of these, ‘McIntyre.. resists this approach, not because he fails to see the point, but because he regards (them) as an aid to theological understanding rather than as an impediment to it.’<sup>48</sup> Because the event of Christ’s death is ‘multidimensional,’ taking only one of the models ‘would lead to an impoverishment of our theology, and would amount to a misunderstanding of the nature of theological language, and of proper theological method.’<sup>49</sup> Trying ‘to tie together all of our conceptual loose ends in a single, unified – and largely sterile – theological conception.’<sup>50</sup> McIntyre holds to the fact ‘that the models of soteriology are not simply interpretations laid on top of the primary fact of Christ’s death,’<sup>51</sup>

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<sup>40</sup> OLG, 9.

<sup>41</sup> OLG, 10.

<sup>42</sup> McKay, 41.

<sup>43</sup> OLG, 10.

<sup>44</sup> (Edinburgh: T. & T. Clark, 1<sup>st</sup> ed. SCM Press, 1966, 2<sup>nd</sup> ed. 1998)

<sup>45</sup> (Edinburgh: T. & T. Clark, 1992)

<sup>46</sup> TATS, 34.

<sup>47</sup> TATS, 35.

<sup>48</sup> TATS, 46.

<sup>49</sup> TATS, 47.

<sup>50</sup> TATS, 47.

<sup>51</sup> TATS, 47.

instead, 'the theological model, if it can be sustained at all, must reflect something of the inner structures of the reality in question, the reality which is modelled.'<sup>52</sup>

Newlands discerns 'Professor McIntyre's careful analytical approach' being displayed 'in constructive theology, again with doctrinal interests.'<sup>53</sup> He comments that '*The Shape of Christology* was a more formally structured monograph, which exploited to the full McIntyre's philosophical gifts, exploring 'the given Christology, methods and models, notably the two- nature model and the revelation model.'<sup>54</sup> The book might, on first reading, appear to be 'rather skeletal,'<sup>55</sup> yet, in fact it offers 'numerous clues to fleshing out the skeleton in the relation of the life of Jesus to the life of God.'<sup>56</sup> He commends McIntyre for providing 'an exacting paradigm of an approach to Christology which' successfully avoided 'the rather overblown rhetoric of revelation then in fashion,'<sup>57</sup> in his presentation.

Shaw turns to *The Shape of Christology* to demonstrate McIntyre's use of 'models (as).. the products of imagination.'<sup>58</sup> '...In theology, we have in a sense to be ready to stand on our feet, to recognise that our theology, our Christology, is human thinking about God, human thinking about Christ. There is an element of deceit in pretending that these are not our thoughts, but God's thoughts, blasphemy, perhaps, more than deceit.'<sup>59</sup>

With regard to *Faith Theology and Imagination*,<sup>60</sup> Shaw explains that it represents the result of many years' thought given in various lectures, 'but this volume brought together an amazing amount of material presenting the whole subject in a radically new light.'<sup>61</sup>

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<sup>52</sup> TATS, 47.

<sup>53</sup> George Newlands 'Divinity and Dogmatics' in *Disruption to Diversity* eds. David F. Wright and Gary D. Badcock (Edinburgh: T. & T. Clark, 1996) 129.

<sup>54</sup> Newlands, 129.

<sup>55</sup> Newlands, 129.

<sup>56</sup> Newlands, 129.

<sup>57</sup> Newlands, 129.

<sup>58</sup> Shaw, 9.

<sup>59</sup> Shaw, quoting *The Shape of Christology* 1966 ed., 175.

<sup>60</sup> (Edinburgh: The Handsel Press, 1987)

<sup>61</sup> Shaw, 11.

McKay connects *Faith, Theology and Imagination* with *On the Love of God*, by noting that McIntyre lays emphasis on the role of imagination as being 'central to the way we love. To love someone else means imagining what it must be like to be someone else.'<sup>62</sup> 'So to be made in the image of God means to share in God's creativity through our imagination.'<sup>63</sup>

Newlands describes the book as representing 'the search for a more adequate and more accurate approach to God, through faith without fideism and reason without rationalism.'<sup>64</sup> Specifically, McIntyre exegetes "'the Parabolic Imagination" .. in relation to ethical discourse, metaphysics, methodology and epistemology,'<sup>65</sup> offering 'no less than thirteen roles for the use of images in theology, the last being appropriately the recreative character of images, renewing and revitalising significant experience of God and of Christian community.'<sup>66</sup> He credits McIntyre with searching for the correct 'balance between the human dimensions of faith and the divine initiative, while laying characteristic stress on the links between theology and worship.'<sup>67</sup>

Referring to *The Shape of Soteriology* Newlands suggests that McIntyre continues this emphasis on imagery specifically when he refers to the broken body within the communion liturgy. He also credits McIntyre with correctly discerning that the different scriptural soteriological models are actually complementary to one another. Each of them 'has a role to play in pastoral counselling.'<sup>68</sup> He refers to McIntyre's 'cool sense of humour'<sup>69</sup> in the title of a chapter heading. (Shaw also comments on McIntyre's tendency as a lecturer to offer 'devastating shafts of humour' along with 'nuggets of wisdom and inspiration.'<sup>70</sup>)

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<sup>62</sup> Rev. Johnston McKay *Life and Work*, February, 2006, 41.

<sup>63</sup> McKay, 41.

<sup>64</sup> Newlands, 129.

<sup>65</sup> Newlands, 129.

<sup>66</sup> Newlands, 129.

<sup>67</sup> Newlands, 129.

<sup>68</sup> Newlands, 129.

<sup>69</sup> Newlands, 129, 130.

<sup>70</sup> Shaw, 6.

In concluding his assessment of McIntyre, Newlands credits him with a similar 'appreciation of the constructive content of Barth's theology'<sup>71</sup> to that held by John Baillie, with 'scepticism about the doctrine of revelation..integral to (Barth's) theological programme.'<sup>72</sup>

He suggests that McIntyre is a reinforcer 'of the liberal evangelical tradition'<sup>73</sup> who was 'widely held to represent the best of the broad church inheritance in Scotland.'<sup>74</sup> Certainly he was not considered to be 'especially liberal by contemporary standards.'<sup>75</sup>

Shaw comments that *The Shape of Pneumatology* was written at a time when McIntyre's 'health was beginning to fail.'<sup>76</sup> However he is careful to add 'this did not mean that John had lost any of his sharpness or the breadth or depth of his learning. Rather winsomely, he confesses a certain diffidence in tackling the subject.'<sup>77</sup> He credits McIntyre with seeking to reinstate pneumatology to central stage in the doctrine of the Church because 'he is convinced ..of the centrality of this doctrine for the church, and fears that it is in danger of being marginalised.'<sup>78</sup> He praises McIntyre's 'masterly disentangling of the logic and terms of patristic Trinitarian theology,'<sup>79</sup> commenting that 'his criticisms are always to the point,'<sup>80</sup> and that 'his discussion of the *filioque* is highly original.'<sup>81</sup> However, 'his conclusion is rather sombre, as a challenge to the churches to recover the consciousness of and confidence in the Holy Spirit, so clearly evidenced in the early churches.'<sup>82</sup> What is noteworthy here is that Shaw does not refer, as McIntyre continually does, to the ongoing charismatic challenge to the mainline Churches.

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<sup>71</sup> Newlands, 130.

<sup>72</sup> Newlands, 130.

<sup>73</sup> Newlands, 130.

<sup>74</sup> Newlands, 130.

<sup>75</sup> Newlands, 130.

<sup>76</sup> Shaw, 10.

<sup>77</sup> Shaw, 10.

<sup>78</sup> Shaw, 11.

<sup>79</sup> Shaw, 11.

<sup>80</sup> Shaw, 11.

<sup>81</sup> Shaw, 11.

<sup>82</sup> Shaw, 11.



Migliore lists *The Shape of Pneumatology*<sup>83</sup> among his selected 'important recent titles' on pneumatology alongside other contributions, including those from a Reformed perspective by Heron and Welker.<sup>84</sup> He also refers to McIntyre's testimony regarding the 'undoubtedly..common failing' of 'not allowing "the whole story of the Spirit' from both Old and New Testaments 'to make a conjoint impact'<sup>85</sup> on theology. However Migliore claims that the situation is being redressed, in more recent times, due to the fact that 'biblical scholars and systematic theologians,'<sup>86</sup> have contributed to a rapid growth in literature, and the fact that there is now 'better appreciation of the prominence of the work of the Spirit'<sup>87</sup> in Scripture. In his view this has proved to be the 'most important of the factors promoting recent interest in the Holy Spirit.'<sup>88</sup>

Fergusson refers to McIntyre's fifty year output as being characterised by 'a painstaking attention to detail, lucidity of thought and expression, intellectual honesty and a patient unfolding of the salient issues.'<sup>89</sup> Regarding specific essays Fergusson comments that in 'The Humanity of Christ' an examination of 'a series of issues in Christology and soteriology,'<sup>90</sup> McIntyre takes a 'generally Reformed and orthodox'<sup>91</sup> position, while eschewing 'anything resembling a "piologism", a revered but uncritically accepted doctrine.'<sup>92</sup> McIntyre emphasises the role of New Testament history in having the correct view of the incarnation. 'McIntyre, indeed, is willing to argue that the study of history is the discipline most closely connected to theology.'<sup>93</sup>

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<sup>83</sup> (Edinburgh: T.& T. Clark, 1997)

<sup>84</sup> Daniel L. Migliore *Faith Seeking Understanding* (Grand Rapids, MI: Eerdmans, 2<sup>nd</sup> ed, 2004) 226.

<sup>85</sup> Migliore, 226.

<sup>86</sup> Migliore, 226.

<sup>87</sup> Migliore, 226.

<sup>88</sup> Migliore, 226.

<sup>89</sup> *Theology after the Storm: Reflections on the Upheavals in Modern Theology and Culture*. By John McIntyre. (ed. with critical introduction by Gary Badcock) (Grand Rapids: Eerdmans, 1997) SJT: 265.

<sup>90</sup> David A. S. Fergusson, 'Review of Theology After the Storm: Reflections on the Upheavals in Modern Theology and Culture.' *Scottish Journal of Theology* Vol.54 No.2, 2001. 266.

<sup>91</sup> Fergusson, 266.

<sup>92</sup> Fergusson, 266.

<sup>93</sup> Fergusson, 266.

In McIntyre's 'most stimulating and provocative' article on prayer he offers 'a meticulous but sensitive analysis of a neglected theme in theology and does not evade difficult issues surrounding the efficacy of intercessory prayer.'<sup>94</sup>

Fergusson suggests that Badcock may well be correct in viewing McIntyre's time in Sydney as providing the origins of much subsequent work. The specific themes which he notes as being re-visited later include 'his concern to dialogue with philosophy; the preoccupation with history..; the insistence that apologetics constitutes a vital task of Christian theology; and his repeated stress upon the mediation of theological knowledge through corrigible models.'<sup>95</sup> He notes that McIntyre persevered in making such themes 'central to his work'<sup>96</sup> 'at a time when seemingly out of fashion in Reformed circles.'<sup>97</sup> He agrees with Badcock 'that McIntyre is both a critical realist' (possibly in contrast to his students assuming 'a "naïve" realism'<sup>98</sup> and placing him "'in a tradition of liberal evangelicalism synonymous in Scotland with the names of John and Donald Baillie.'"<sup>99</sup> Yet, at the same time Fergusson insists that 'McIntyre is a far more sympathetic and engaged reader of Karl Barth'<sup>100</sup> than John Baillie 'ever was,'<sup>101</sup> and he offered one of 'the most trenchant criticisms' <sup>102</sup>of Donald Baillie's *God was in Christ*.

Fergusson was of the opinion that McIntyre had an 'explicit commitment to traditional models of the atoning worth of Christ's life and death'<sup>103</sup> which was 'symptomatic of a much closer allegiance to the Reformed tradition.'<sup>104</sup> It can be queried whether this latter statement is accurate. While Fergusson may be correct in advancing such a view on a reading of *The Shape of Soteriology*, which like so many of McIntyre's books began as public lectures, and demonstrate an orthodox position, it can be argued that this is far from representing McIntyre's personal point of view

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<sup>94</sup> Fergusson, 266.

<sup>95</sup> Fergusson, 266.

<sup>96</sup> Fergusson, 266.

<sup>97</sup> Fergusson, 266.

<sup>98</sup> Fergusson, 266.

<sup>99</sup> Fergusson, 266.

<sup>100</sup> Fergusson, 267.

<sup>101</sup> Fergusson, 267.

<sup>102</sup> Fergusson, 267.

<sup>103</sup> Fergusson, 267.

<sup>104</sup> Fergusson, 267.

on the subject. This can be evidenced from McIntyre's great admiration for McLeod Campbell's reading of the atonement. Like McLeod Campbell, he had serious difficulties with 'the Westminster Confession's understanding of predestination and election.'<sup>105</sup> The rubric to the lecture given by McIntyre on the anniversary of McLeod Campbell's death explains how McLeod Campbell 'was deposed by the General Assembly'<sup>106</sup> of the Church of Scotland five years after he had been ordained to Rhu Parish on two grounds. He contradicted the Westminster Confession's teaching with regard to 'his teaching about the character of God and the meaning of the death of Christ, so different from old style Calvinism'<sup>107</sup> and thus 'set in motion a ferment of dissatisfaction and contributed to a marked change in religious thought.'<sup>108</sup> The rubric continues: 'Professor McIntyre shows that McLeod Campbell was so far ahead of his time as to speak clearly to our day.'<sup>109</sup> McLeod Campbell returned 'again and again to the central facts of the Incarnation and the Atonement, seeking to understand all theology and all faith in the central light of these facts.'<sup>110</sup>

McIntyre uses irony regarding the issues raised by McLeod Campbell 'The story goes that the Principal Clerk of the Assembly with a truth which he did not intend- for he intended the opposite- said, "These doctrines of Mr. Campbell will remain and flourish after the Church of Scotland has perished and been forgotten."<sup>111</sup> McLeod Campbell 'ultimately won through to a position of respect and of renown in places where theology was not to be equated with the dry bones of Calvinism or true faith with convictions about predestination.'<sup>112</sup> McIntyre was of the opinion 'that his witness and teaching gradually began to produce radical changes in Scottish theological thought..he set going a ferment of dissatisfaction with the stereotyped theology associated with inflexibilities of old style Calvinism, and a concern for the

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<sup>105</sup> *Prophet of Penitence: Our Contemporary Ancestor*. A Lecture delivered in Rhu Church Thursday 24<sup>th</sup> February, 1972 to commemorate the centenary of the death of the Rev. John McLeod Campbell DD. Minister of the parish, 1825-1831. (Edinburgh: The Saint Andrew Press, 1972) 1.

<sup>106</sup> Cover of the above Lecture by McIntyre.

<sup>107</sup> PPCA.

<sup>108</sup> PPCA.

<sup>109</sup> PPCA.

<sup>110</sup> PPCA, 1.

<sup>111</sup> PPCA, 3.

<sup>112</sup> PPCA, 3,4.

faithful presentation of the character of God and of his work in the life and death of Jesus Christ.’<sup>113</sup>

McIntyre makes this interpretation of McLeod Campbell’s teaching: ‘He presents Jesus Christ not as the person who bears in his body the punishment which our sins deserve at the hands of a God who requires an equivalence of penal suffering from the one who seeks to satisfy his wrath; rather does McLeod Campbell set forth a Christ who experiences in reference to human sin, and on the behalf of men presents to God, an adequate measure of sorrow and repentance. In the death of Christ there is no question of any attempt to vindicate the justice and the majesty of God, on the contrary, the atonement made to God is moral and spiritual, Christ in his work makes and adequate confession and an equivalent repentance for the sins of men.’<sup>114</sup> Such an interpretation of the death of Christ is far from orthodox! McLeod Campbell’s emphasis is on repentance and confession<sup>115</sup> and he does not view the atonement as being ‘punishment for man’s sin.’<sup>116</sup> McIntyre is enamoured of McLeod Campbell’s teaching regarding ‘vicarious penitence.’<sup>117</sup> This views Christ as identifying himself with those he came to save.<sup>118</sup> ‘To indentify without losing your identity – that is the great lesson of the way in which Christ makes himself one with humanity and brings them the salvation, the relief, the hope which they so desperately long for.’<sup>119</sup> McIntyre focuses on ‘identification’ as ‘one of the key-words of our day.’<sup>120</sup> It had become the basis for Christians relating to those who were ‘underprivileged, the dispossessed, the rejects of the contemporary world.’<sup>121</sup> McIntyre emphasises the need to retain a ‘distance’ alongside the ‘identification’ in order to be effective.<sup>122</sup>

With regard to the cross, McIntyre credits McLeod Campbell with viewing it as achieving ‘genuine peace- making,’<sup>123</sup> and that he offers ‘an objective theory’ which

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<sup>113</sup> PPCA, 4.

<sup>114</sup> PPCA, 8.

<sup>115</sup> PPCA, 9.

<sup>116</sup> PPCA, 9.

<sup>117</sup> PPCA, 9.

<sup>118</sup> PPCA, 9.

<sup>119</sup> PPCA, 10.

<sup>120</sup> PPCA, 10.

<sup>121</sup> PPCA, 10.

<sup>122</sup> PPCA, 11.

<sup>123</sup> PPCA, 12.

'takes place only because there are really present in Jesus Christ the elements of *alienation*.'<sup>124</sup> He suggests that 'in his presentation Christ gathers into his human nature all the alienation which we know to be so real in our situation- the mental fears, the spiritual barriers that cut us off from one another, socially and internationally, and he feels their bitterness in himself. He tastes also the loneliness of that alienation but in the midst of it makes his own affirmation that God has not forsaken him; however alienated we are God does not abandon us.'<sup>125</sup>

McIntyre also derives his notion of God's love from McLeod Campbell's teaching. Rather than the false charge that humans project their concepts of love on God, and rejecting current reduction of the concept of love 'to lust or sentimentality or group cosiness: love means primarily what it means in God. We start with him and go onwards and outwards and downwards from there.'<sup>126</sup> In addition 'that love which we speak of in God is not some candy-floss blur; it is the life and work of Christ, the sufferings which Christ bore out of compassion for us and for our weaknesses. The sufferings of Christ are the revelation of what *God feels*.'<sup>127</sup>

McIntyre speaks of McLeod Campbell having 'to reject those theories of the death of Christ which talk of penal sacrifice and substitutionary sufferings'<sup>128</sup> because they give a misrepresentation of God's nature. 'God is not like that, he is saying.'<sup>129</sup>

Like McLeod Campbell, McIntyre abhors 'the doctrine of election, of limited atonement.'<sup>130</sup> 'To limit salvation to a few was to reduce the freedom of the Gospel and of God's grace given in it.'<sup>131</sup> McLeod Campbell offered 'transforming truths which broke the bonds of rigid Calvinism, even in being broken by them.'<sup>132</sup>

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<sup>124</sup> PPCA, 12.

<sup>125</sup> PPCA, 12,13.

<sup>126</sup> PPCA, 14.

<sup>127</sup> PPCA, 14.

<sup>128</sup> PPCA, 14,15.

<sup>129</sup> PPCA, 15.

<sup>130</sup> PPCA, 16.

<sup>131</sup> PPCA, 16.

<sup>132</sup> PPCA, 16.

Finally, McIntyre rejects 'the images, the concepts (which) are fictions, without experiencable content – representative, substitute, sacrifice, satisfaction,'<sup>133</sup> rather he focuses on 'the common area,' and 'the shared experience..between Christ and ourselves,' which 'is penitence.'<sup>134</sup> And he credits McLeod Campbell's 'genius' with compelling 'us to recognise it.'<sup>135</sup> McLeod Campbell derived his insights from Scripture. He was rejected by his denomination because his views contradicted the Westminster Confession. McIntyre declares: 'But he was right. Where Scripture and Confession disagree, the Scripture must be allowed that last word.'<sup>136</sup> Interestingly he makes no reference to the important role of hermeneutics here!

Fergusson is giving an accurate assessment when he concludes that 'John McIntyre's writings resist obvious categorisation and eschew any premature closure on theological problems.'<sup>137</sup> His suggestion that McIntyre's 'work will surely demand further appraisal'<sup>138</sup> has been begun by this thesis, but there remains the challenge to others to read, digest and critique this most interesting and intriguing of mid-twentieth century Scottish writers, who so often has far from orthodox views, yet remains within the bounds of a conservative theology.

Badcock is of the opinion that McIntyre's theology was 'representative of a more general tendency in the best traditions of Scottish theology' in its independence of thought.<sup>139</sup> He did not join those who polarised philosophical and dogmatic theology, nor 'simply side with the philosophical theologians against Barth.'<sup>140</sup> He was open 'to a variety of influences' rather than restricting himself to 'a single school of theological interpretation or method.'<sup>141</sup> His version of philosophy of religion was capable of being 'genuinely at the service of, and integral with, faith.'<sup>142</sup> In order to be complete there needs to be 'an integration of philosophical and dogmatic

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<sup>133</sup> PPCA, 20.

<sup>134</sup> PPCA, 20.

<sup>135</sup> PPCA, 20.

<sup>136</sup> PPCA, 21.

<sup>137</sup> Fergusson, 267.

<sup>138</sup> Fergusson, 267.

<sup>139</sup> TATS, 8.

<sup>140</sup> TATS, 7.

<sup>141</sup> TATS, 8.

<sup>142</sup> TATS, 8.

thought.<sup>143</sup> Badcock praised the 'openness' of McIntyre's theology which he considered stood in stark contrast to much of the attempted exclusiveness of twentieth century theology.<sup>144</sup>

Badcock quotes McIntyre's lecture on 'The Open-ness of Theology'<sup>145</sup> as evidence of his concern to recall theology of the time from the trend to attempt to claim exclusivity because it was so radically different 'from all other forms of human knowledge and endeavour.'<sup>146</sup> In contrast to that attitude McIntyre insisted 'that theology must essentially be open, so that its categories of analysis and discourse are shared with the contemporary world, and specifically the scholarly world.'<sup>147</sup> As was seen in the review in Chapter Two, when McIntyre revealed the underlying disciplines which he considered necessary for his pneumatology, he desires theology to be open 'to philosophy, our understanding of the church to sociological ideas, our notion of the spiritual life to modern psychological insights, and so on.'<sup>148</sup> McIntyre desires the influence of both sacred and secular to 'be free to move in both directions- in such a way as to preserve theology from any supposed capitulation to the secular world.'<sup>149</sup> In fact he suggests that the very 'future of theology as part of the world discourse within the university' was 'at stake,'<sup>150</sup> because if theology operated with categories and methods which were closed, there would be no place for theology in the University. However, in fact, he was of the opinion that 'theology as a discipline is never actually able to close itself off from the world,'<sup>151</sup> 'like it or not, it has historically always been open to the common conceptual currency of the times and places in which it has been written.'<sup>152</sup>

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<sup>143</sup> TATS, 8.

<sup>144</sup> TATS, 11.

<sup>145</sup> *New College Bulletin* 4 (1968), 6-22 in 'New College and the Reformed Tradition: The promise of the past' in *Disruption to Diversity* eds. David F. Wright and Gary D. Badcock (Edinburgh: T. & T. Clark, 1996) 287.

<sup>146</sup> *ibid.*, 287.

<sup>147</sup> *ibid.*, 287.

<sup>148</sup> *ibid.*, 287.

<sup>149</sup> *ibid.*, 287.

<sup>150</sup> *ibid.*, 287.

<sup>151</sup> *ibid.*, 287.

<sup>152</sup> *ibid.*, 287.



It is both 'to live an illusion,' and an abdication of 'our responsibility, not only to our subject, but in a more important sense to the church and to the world also,'<sup>153</sup> 'to attempt to escape such a situation in the present.'<sup>154</sup> Such 'a closed theology can have no place in the modern university,'<sup>155</sup> neither can it have a 'final place in the sphere of faith and Christian witness either.'<sup>156</sup> Therefore in stark contrast to 'the strong tendencies towards exclusivism in twentieth century theology, which for much of (the) century have actually defined theology as something discontinuous with other learned disciplines,'<sup>157</sup> McIntyre sets forth the argument that the only future which theology can have 'lies in its opening up to the common currency of modern ideas and values,'<sup>158</sup> in order to legitimately 'belong.. within the contemporary world, and, where necessary, offer a critique of what it finds there.'<sup>159</sup> It can be seen from the content of this lecture that McIntyre is taking a very different position from the regnant Barthian neo-orthodoxy of the time. Badcock comments that 'such liberalism in the approach to the study of theology is not unique to McIntyre, or foreign to Scottish Reformed thought,'<sup>160</sup> for it stands within 'an older tradition' held by 'his predecessors in the chair of Divinity at Edinburgh,'<sup>161</sup> in the twentieth century, such as John Baillie. Badcock concludes that such openness has enabled Edinburgh's 'remarkably outward-looking approach to theology,'<sup>162</sup> and demonstrates that Reformed theology need not be restrictive, instead it offers 'resources today for facing the future.'<sup>163</sup>

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<sup>153</sup> *ibid.*, 287.

<sup>154</sup> *ibid.*, 287.

<sup>155</sup> *ibid.*, 287.

<sup>156</sup> *ibid.*, 287.

<sup>157</sup> *ibid.*, 287.

<sup>158</sup> *ibid.*, 287.

<sup>159</sup> *ibid.*, 287.

<sup>160</sup> *ibid.*, 287.

<sup>161</sup> *ibid.*, 288.

<sup>162</sup> *ibid.*, 288.

<sup>163</sup> *ibid.*, 288.

## II. Conclusions .

### 1. McIntyre's achievement.

The thesis has introduced John McIntyre as a mid-twentieth century Church of Scotland academic, theologian and churchman, operating within a moribund church environment, who became challenged to re-think his pneumatology by the vibrancy and enthusiasm of the charismatic movement which became attractive to mainline church members from the 1960's onward. As has been demonstrated, the Holy Spirit was a recurrent theme in his work, from the discussion of the Greek patristic contribution in the *Scottish Journal of Theology* in 1954 early on in his career, to his last published work, *The Shape of Pneumatology* in 1997.

He reprised traditional thinking regarding the Holy Spirit's place in the Trinity, his role in the world, the Church and the individual, as well as in other religions and nature, during the process of his analysis of traditional teaching on the Holy Spirit undertaken in preparation for lecturing to university students and ministerial candidates. He emphasised the importance of deriving insights from scripture, and orthodox church doctrine in shaping any pneumatology.

The relevant issue for McIntyre was to communicate the ancient biblical, historical-traditional faith to his cultural contemporaries while avoiding imposing modern categories and nuances on the material. Systematically he took material from the Old and New Testament; then moved into theological tradition examining the teaching of the early church: specifically the teachings of the Greek Cappadocian Fathers regarding the unity and three-foldness of God. From Augustine, within the Latin tradition he received the insight regarding the Holy Spirit as representing the eternal love between Father and Son. From Calvin he accepted the teaching on *hypostasis* and *subsistence* whereby he suggested that the whole essence of Godhead resides in each *hypostasis*, with the difference between the persons lying in the *subsistence*. He followed Calvin in rejecting the notion that Father, Son and Holy Spirit were merely names for the relations obtaining among the persons within the Godhead. When he investigated the contribution made to pneumatology by Barth, who was a monolithic influence in Scottish theology of the time, McIntyre criticised

the 'christocentricism' which derived from Barth and, in his opinion, had influenced much 'narrow' mid- twentieth century pneumatology. McIntyre considered that Barth's Christology and christocentrically conditioned view of the Spirit needed to surrender its cherished principle. McIntyre suggested that the Spirit acts on his own *from below* as he comes from our side to meet God's revelation in Jesus. His work re-instates the Holy Spirit's role within theology alongside Scripture and tradition, countering the regnant Barthianism in his denomination at the time. He also emphasises the positive role of apologetics in addressing the needs of contemporary society and making theology relevant, again, in opposition to the neo-orthodox view which overemphasised the role of revelation, and placed theological thinking within a vacuum which was not responsive nor answerable to the needs of the world outside an inner circle.

McIntyre referred to contemporaries from the mid-twentieth century such as Berkhof, Hendry and John V. Taylor with the result that his theology was enriched by their thought without being dominated by it. He brought all his insights together to form the boundaries within which he discerned patterns of thought regarding pneumatology.

There is much variety within the unpublished lecture notes, and between these and the much later subsequent book. However, the move from the lectures to published book in his case does not represent, as might be expected, an evolutionary process whereby the book encapsulates the peak of his mature thought on the subject. The date of the *Shape of Pneumatology* (1997), and the fact that he experienced ill health after his retirement in 1986, which caused a delay in his preparing the published material, partially help to explain how this came about, yet not completely. This thesis has offered an analysis of the published and unpublished material and sought to set McIntyre's contribution to pneumatology in context. He was constantly responding to the situation as it presented itself to him. That explains the variety of approach in the various lectures.

Unlike his more flamboyant, and better known colleague at Edinburgh University, Thomas Torrance, McIntyre has been overlooked as a theologian for too long. He offers creative and lasting insights into topics such as: the role of history,

apologetics, the role of imagination in theology, and pneumatology. McIntyre's work offers a unique perspective from within a major mainline denomination in Scotland regarding the Reformed response to the challenges posed by charismatics and Pentecostals. Although his work does not represent the 'last word' on the subject, it offers many useful insights and makes a worthwhile contribution to a debate which is still as vigorous at the beginning of the second decade of the twenty-first century, as it was in McIntyre's day.

McIntyre offers a theology which aims to help the lay person, as well as the theologically trained reader, and what is notable about *The Shape of Pneumatology* is that it is written clearly and with the minimum of theological jargon. Key insights which he gives are: the vital importance of rooting any pneumatology firmly within the Trinity. He favours a social view of the Trinity, and has a high view of the depth of love within the Godhead and the relevance of this for human community. He considers 'community' to be the basis of human existence. He discerns a degree of restricted autonomy to the Holy Spirit's *opera ad extra* similar to that which has always been ascribed to the Father and Son. He credits the Spirit with being a person, rather than being an influence or power; deriving this insight from the teaching of John's Gospel and Acts. He comments that the Aristotelian metaphysic underlying traditional Trinitarian expression has become obsolete, and Brown, Buber and MacMurray's personalist philosophies are now widely accepted.

Following John V Taylor he sees the Holy Spirit as the 'go-between' God, echoing *emperichoresis*, and illustrating how productive intra-trinitarian language can be when applied to extra-trinitarian *opera*. McIntyre affirms the unity of God in the *opus ad extra*.

He emphasises the ordinariness of human life, thinking and action in which God becomes involved. For McIntyre the message of hope offered by the Holy Spirit involves him breaking down all barriers of class, race, religion, ethics, culture, economy, politics and social divisions by his sheer power.

Renewal, or retrenchment? Too often the Church of Scotland has witnessed a continual decline in numbers in her membership over the last century and appeared

incapable of responding to this challenge. McIntyre once quoted Toynbee<sup>164</sup> regarding the response of a civilisation to challenge: 'every civilisation lasts or is destroyed according to how it responds to the challenges and stimuli that it encounters- both from aggressive forces from without, and by possibly disruptive forces from within.'<sup>165</sup> For him the right response was a successive one, 'not by letting these forces overcome it, by using them to strengthen itself, to give itself new horizons, to create for itself new outlets, new expressions, new opportunities of action and service.'<sup>166</sup> He commends the need for an attractive Christianity.<sup>167</sup> Specifically he suggests that this might be 'the Christianity which is prepared to care for people,...a kind of Christianity which has been simple and direct, and relevant, and has been aimed at trying to reflect something of the life and work of Christ.'<sup>168</sup> Here he was referring of course, to the success of a Boys Club with which he was involved while a student. But his commendation of a winsome Christianity can be taken to apply to the needs of the Church too. That Club was not 'self-perpetuating'<sup>169</sup> but ran 'on what we bring to it, and it will last through the people we bring to it.'<sup>170</sup> This thinking also applies to the future of any Church.

It is no coincidence that one of his analyses of possible pneumatologies offered dynamic models with 'an Ecclesial Polarities pattern' first, and a 'Mission Pattern' second.'<sup>171</sup> When he came to revise this for *The Shape of Pneumatology* he considered that 'the relation of the Spirit to the Church' involved 'two opposing poles in a field which requires both of them for completeness in order to encompass

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<sup>164</sup> *North Merchiston Club: Diamond Jubilee 1981*, 3.

<sup>165</sup> NMC, 6.

<sup>166</sup> NMC, 7.

<sup>167</sup> NMC, 12, not 'the sort of religion that button-holes you, and calls for decisions; or even the Bible-thumping type which scares you off before you've had a chance to listen...' NMC, 12. rather it is 'the Christianity, which is open and receptive to all kinds of people, even those who are different and awkward and boring;' NMC, 12.

<sup>168</sup> NMC, 13.

<sup>169</sup> NMC, 14.

<sup>170</sup> NMC, 14.

<sup>171</sup> see diagram 'Outline of McIntyre's alternative version of Patterns and Models 6.a.b.' 294,295.

the wealth of relationships between the Spirit and the Church' and placed the 'charismatic pattern' as the first example of this.<sup>172</sup>

In *Current Debates in Theology* Lecture III *The Spirit*, he attributed the 'intense discussion of the nature and work of the Holy Spirit' in the twentieth century to the great amount of 'activity said to be associated with the Holy Spirit,' and this specifically to 'the amazingly rapid growth of the Pentecostal and charismatic movements throughout the whole world.'<sup>173</sup> The challenge to the mainline denominations from these movements would appear to be the reason for his investigation of pneumatology.

Reformed theology is not confined to Europe and North America, but is now worldwide. It has been spread by the missionaries who took the gospel to countries such as South Africa, and other Presbyterian churches on that continent. Reformed theology is also a strong force in Korea, and Indonesia. McIntyre's pneumatology provides this theology with useful resources as a basis for a response to charismatic and Pentecostal claims that they have a fuller experience of the Holy Spirit.

He coveted what appeared to be 'that lively sense of the reality and power of the Holy Spirit in the lives of Christians,'<sup>174</sup> similar to that seen in the New Testament church, to supply what appeared to be lacking in the 'understanding and expectation of the Christian life'<sup>175</sup> of the time in mainline denominations. This lack he found to be so self-evident that the growth of these other movements offered a 'sharp reminder'<sup>176</sup> to his own denomination. However he regretted the 'highly individualistic'<sup>177</sup> nature of the charismatic and Pentecostal expression of Christianity.

He correctly views the Holy Spirit as having a key role in uniting the members of the body of Christ with one another in the Church by his presence among them. He is

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<sup>172</sup> see diagram *McIntyre's Models of Pneumatology* (contd.) Definitional Dynamic Models (ii)/ Ecclesial Polarities patterns.(a) 297.

<sup>173</sup> *Current debates in Theology, Lecture III, The Spirit*, 1.

<sup>174</sup> CDT, 1.

<sup>175</sup> CDT, 1.

<sup>176</sup> CDT, 1.

<sup>177</sup> CDT, 2.



responsible for directing them in their activity in the world, and sustaining them in their worship of God. He affirms that the Holy Spirit is the condition of the existence of the institution of the Church, the means of its continuance and the ultimate goal of its fulfilment. In his view the Holy Spirit relates to the members of the Church through the sacraments, ministry, worship, and preaching. The Spirit is the *alter Christus*, the Comforter, sent by Jesus. He cannot be indigenised or naturalised in the Church, as the Church is the instrument of the Spirit and not *vice versa*. The Church is used by the Spirit to recall to people who Christ was and what he did, to empower them to proclaim the *kerygma*, and to hand on the *didache*, and to witness a true confession before the world. McIntyre envisages a triadic situation: Christ, the Spirit and the Church. The work of the Spirit is to direct the Church and its members through the Bible and preaching, through the sacraments and prayer, and through the whole ministry of the Church towards Christ. There was a lack of expectation within the Church of his day of possession by the Spirit and the empowering to do his will which the New Testament so often requires of the individual. The special phenomenon of charismatics was to have a group expectation of spiritual life.

He offered a modern ascription of ecology as being relevant to pneumatology which is a helpful correction to previous over-emphasis on believers' right relationship with God and their neighbours, and an ignoring of human relation to nature in other than exceptional teaching such as St. Francis. This was far in advance of the thought of the time.

McIntyre gave weight to his conclusions by rooting his theology in the Greek Fathers and Calvin. What he leaves as his heritage is a contribution that stands firmly within the typical Scottish common sense philosophical approach to the challenges and claims from other theologies. He does not yield to defeatism regarding the state of his own denomination, but trusts that indeed the Spirit is still at work within it. This is why *The Shape of Pneumatology* will remain an important work in the corpus of the Reformed tradition.



2. McIntyre's contribution can help rebut unscriptural ideas of God and the Holy Spirit. The current Church of Scotland Hymnary, CH4<sup>178</sup> provides various examples of this. As Wesley said, a Church sings her theology. If there is confusion in the sentiments expressed in the hymns church members sing, then the theology they imbibe will also be unsatisfactory. The confusion regarding the Holy Spirit is evident in certain hymns selected in the Hymnbook, and the words of those hymns.<sup>179</sup>

3. McIntyre offers a special response to 'the pressure to speak of God as 'Mother,' as well as 'Father'.<sup>180</sup> He agrees that the Reformed Church traditionally has failed 'to do justice to the idea of the Holy Spirit as Comforter,'<sup>181</sup> but suggests that 'the widespread emphasis upon the 'motherly' qualities in God and, more extremely, even the pressure to speak of God as 'Mother,' as well as 'Father'..often represent the protest against the kind of theology which has been said to be male-dominated, and which lacks the tenderness, the caring, sympathy and understanding associated with motherhood.'<sup>182</sup> McIntyre allows 'for the validity of some forms of the protest,' but 'would prefer to exhaust the resources of orthodox theology before taking such a step.'<sup>183</sup> This is because 'there does exist in orthodoxy a doctrine of the Holy Spirit which makes the same affirmations of the Spirit which are now being introduced in the name of the 'motherhood' of God.'<sup>184</sup> 'These affirmations are there, and should be heeded before we resort to novelties which have little to do with biblical Christianity.'<sup>185</sup> Standing on 'the truth'..'that the Bible speaks of God as 'Father' (which) 'has the authentication of Jesus' own teaching, and there is not enough textual evidence to justify departing from that view of God'..'There is no genuine

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<sup>178</sup> Church of Scotland, Church Hymnary –Fourth Edition (Norwich: Canterbury Press, 2005) specific section entitled 'The Holy Spirit' Hymns 581-749.

<sup>179</sup> e.g. Shirley Erena Murray (b.1931) in Hymn 597 addresses the Holy Spirit in v.2 'Like a mother, you enfold me, hold my life within your own, feed me with your very body, form me of your flesh and bone.' Or, John L. Bell, (responsible for so many hymns) in 593 v.1 'She sits like a bird, brooding on the waters..she sighs and she sings, mothering creation'. v.3 She dances in fire, startling her spectators, waking tongues of ecstasy.' v.4. For she is the Spirit, one with God in essence, gifted by the Saviour in eternal love; and she is the key opening the scriptures, enemy of apathy and heavenly love.'

<sup>180</sup> John McIntyre *The Shape of Pneumatology* (Edinburgh: T.& T. Clark, 1997) 268.

<sup>181</sup> SP, 268.

<sup>182</sup> SP, 269.

<sup>183</sup> SP, 269.

<sup>184</sup> SP, 269.

<sup>185</sup> SP, 269.

theological call for such extremes.’<sup>186</sup> ‘The solution is there before us, in the doctrine of the Holy Spirit.’<sup>187</sup> And that is ‘to present the dogmatically valid view of the Spirit as the ‘Comforter,’ and to unfold the full connotation of that name.’<sup>188</sup>

4. Had McIntyre discerned that the key divide between the Pentecostal and charismatic, and mainline Church of Scotland was underlying theological differences, he could have addressed the conflicting claims advanced by the various Pentecostal and charismatic groups regarding the work of the Spirit in Christians’ lives, rather than taking as his focus the phenomenology and vitality which they showed in worship.

5. Protestant denominations have had theology with a distinctive identity since the time of the Reformation. Due to their reliance on their underlying confessions and creeds the Reformed denominations have been able to meet and resolve many challenges from other movements within the wider Church. The fact that they have a clear statement of faith, provides boundaries of what is, and is not acceptable, and should give coherence and substance to their theologies. McIntyre offers his pneumatology within a sound framework which provides an example for anyone else seeking to construct a pneumatology.

6. Confusion exists regarding strands underlying the charismatic and Pentecostal stream’s emphasis. The fact that there is an expectation of tongue speaking, miracles and divine healing within the movement represents an attitude far different from the traditional Reformed position of seeing the trials of life as being part of God’s work of sanctification and maturing of the human personality. There is an element from Wesleyan perfectionism<sup>189</sup> which forms at least one of the strands

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<sup>186</sup> SP, 269.

<sup>187</sup> SP, 269.

<sup>188</sup> SP, 270.

<sup>189</sup> Peter Hocken *The Glory and the Shame* (Guildford, Surrey: Eagle, 1994) also agrees with the analysis that ‘the preparatory climate of ideas and expectations had developed mainly in the Holiness movement, which was steadily being eased out of American Methodism in the last decades of the nineteenth century.’ 32. Thomas A. Smail *Reflected Glory The Spirit in Christ and Christians* (London: Hodder & Stoughton, 1975) ‘..the early Pentecostalist movement was conditioned by its background in Methodist holiness teaching, to which the whole conception of two-stage Christianity was central.’ 39. He considered that people found the two stages to be a ‘matter of personal testimony’ *ibid.* 39. They were converted and then experienced ‘much later’.. ‘a second thing quite distinct from the first..and they had entered into a new experience of the power, liberty and gifts of the Holy Spirit’ *ibid.* 39. Interestingly Smeaton approves Methodism for ‘the fact that it unequivocally recognised the Holy Spirit as the sole author of a supernatural regeneration and of spiritual life.’ He

underlying and influencing the charismatic and Pentecostal theologies regarding estimations of possibilities for humans in this lifetime.

7. It is interesting to observe the comment made regarding the observable difference in modern Pentecostalism between 'the pneumatology of black Pentecostalism.. (and) that of white Pentecostals, who " distance themselves from the enthusiastic expressions of black and integrated worship and attempt to deprive the Spirit experience of both its bodily and communal manifestations.'<sup>190</sup>

McIntyre appears to be attracted by the 'a new creativity and spontaneity in worship, which combines new opportunities for leadership and congregational initiative, a new emphasis upon discernment of what God is seeking to do here and now, of where the Spirit is leading us, of what God is telling us about Christ, the Spirit, the world, ourselves.'<sup>191</sup> It would seem that it is this creativity and spontaneity which would appear to be the most attractive aspect of the movement for him.

8. By contrast, McIntyre's other conclusions are telling with regard to the charismatics and Pentecostals. Some of these conclusions are negative.

(i) He rejects the idea 'that there should be two kinds of Christian, first-class and second-class, according to whether they have passed beyond conversion and explicit faith in the Lord Jesus.'<sup>192</sup> He calls such a view 'intolerable, and not borne out by the witness of Scripture.'<sup>193</sup> He rejects 'elitism' of the Pentecostal kind, as well as Scotland's own 'elect' and 'predestined' teaching stating that both positions make 'for an arrogance which is a denial of the humility of the true disciple.'<sup>194</sup>

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quotes Wesley as saying : ' There is no more of *power* than of merit in man; but as all merit is in the Son of God, so all power is in the Spirit of God; and therefore every man, in order to believe unto salvation, must receive the Holy Ghost.' George Smeaton *The Doctrine of the Holy Spirit*. (Edinburgh: The Banner of Truth Trust, 4<sup>th</sup> Reprint taken from the 1889 edition, 1974) 203.

<sup>190</sup> Allan Anderson *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004) 273. citing Roswith Gerloff 'Pentecostals in the African Diaspora', Anderson and Hollenweger, *Pentecostals after a century*. 67, 72-74, 76, 77, 80.

<sup>191</sup> WSpCh, III. IP. & CM, 7.

<sup>192</sup> WSpCh, III. IP. & CM, 7.

<sup>193</sup> WSpCh, III. IP. & CM, 7.

<sup>194</sup> WSpCh, III IP.& CM, 7.

(ii)He refuses to admit that ‘speaking in tongues’ is to be seen ‘as the sole sign of one’s having received the Holy Spirit.’<sup>195</sup> He accepts that it ‘may clearly have a very definite role to play in the devotional life of many Christians,’ yet appeals to Paul’s offered ‘corrective’ ‘in this field’ ‘to the excesses of his day’ as being ‘still operative and relevant.’<sup>196</sup>

(iii)He found the Pentecostalism ‘of whatever variety’ of his day ‘to be highly individualistic, and even at times subjective,’ having lost ‘social sense’ and a concern ‘for the distresses and miseries of the wider society and the nations of the world.’<sup>197</sup>

However here his research has let him down. In fact, it could be argued that it is precisely because of its social care and concern that Pentecostalism is growing so fast in the non-Western world,<sup>198</sup> and perhaps one of the reasons for the decline of the mainstream churches in the West is because they have had their ‘caring’ role in regard to schools etc. adopted by the state. In addition, Anderson suggests that ‘much of western Pentecostalism is stereotyped as a middle class “prosperity gospel” with “get rich quick” schemes for its members.’<sup>199</sup> By contrast, ‘Pentecostals in various parts of the world have always had various programmes of social action, ..from India in the early 1900s, and Egypt from 1911.’<sup>200</sup> Throughout the world today Pentecostals are involved in practical ways caring for the poor and the destitute, those often “unwanted “ by the larger society. As Bonino observes in Latin America, Pentecostals have developed a social conscience “not just at a personal and occasional level, but in an institutionalized form”, including social, medical and juridical assistance, and educational institutions.’<sup>201</sup>

(iv)McIntyre adds a caveat that ‘we have not to be blind to the apparent inadequacies of the pentecostal movements in their individualism and subjectivism. Their openness to the Spirit will have to be married to the ongoing sense of responsibility which

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<sup>195</sup> WSpCh III.IP. & CM, 7.

<sup>196</sup> WSpCh, III.IP.& CM, 7.

<sup>197</sup> WSpCh, III. IP & CM, 7.

<sup>198</sup> e.g. Douglas Petersen says ‘that it is precisely because of Pentecostalism’s strength among the most disadvantaged or dissatisfied sectors that it is “deeply involved in its own kind of here –and–now social struggle” with far-reaching implications for social transformation.’ Allan Anderson *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004) 276.

<sup>199</sup> *ibid.*, 276.

<sup>200</sup> *ibid.*, 276,277.

<sup>201</sup> *ibid.*, 277.

mainline churches have had for the state of society, and the peace of the world.'<sup>202</sup> At this point it is noticeable that there was a shift in McIntyre's emphasis by the time he came to write *The Shape of Pneumatology*. There he writes that the modern Church had a 'universal concern..with contemporary problems' which had behind it 'an image of the Church assuming responsibility for all that goes on in the world.'<sup>203</sup> He comments that the word 'responsibility' had 'a twofold meaning,' neither of which 'is entirely applicable to the Church.'<sup>204</sup> The Church does have a responsibility to the world 'but surely within the severest limits.'<sup>205</sup> 'It may hold up in prayer to God the needs of the whole of humanity,'<sup>206</sup> but it should not feel the 'considerable amount of vicarious guilt..concerning many wrongs which were committed in the past' 'which are manifest and fully acknowledged evils, but it is unreal to impute guilt for all of them indiscriminately to a modern generation.'<sup>207</sup>

9.McIntyre focuses on the necessity for sanctification. 'The real problem is how the Spirit can be the life-giver, the power of our own congregations and –hardest of all– the sanctifier of our own lives.'<sup>208</sup> McIntyre retained a realistic appreciation of the realities of human nature in all its variety.

10.It was McIntyre's careful approach to Scripture in his pneumatology that first made the subject attractive. Since then it has been apparent that his pneumatology has been a life-long interest. There is so much thought-provoking material between his apologetics, his thought on imagination and the way in which this is interwoven into his theology that it is hard to do justice to it. The thesis can only seek to provide a taste of the flavour of his theology with the hope that the reader will desire to investigate more of McIntyre's work for themselves.

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<sup>202</sup> WSpCh, III. IP. & CM, 8.

<sup>203</sup> SP, 12.

<sup>204</sup> SP, 12.

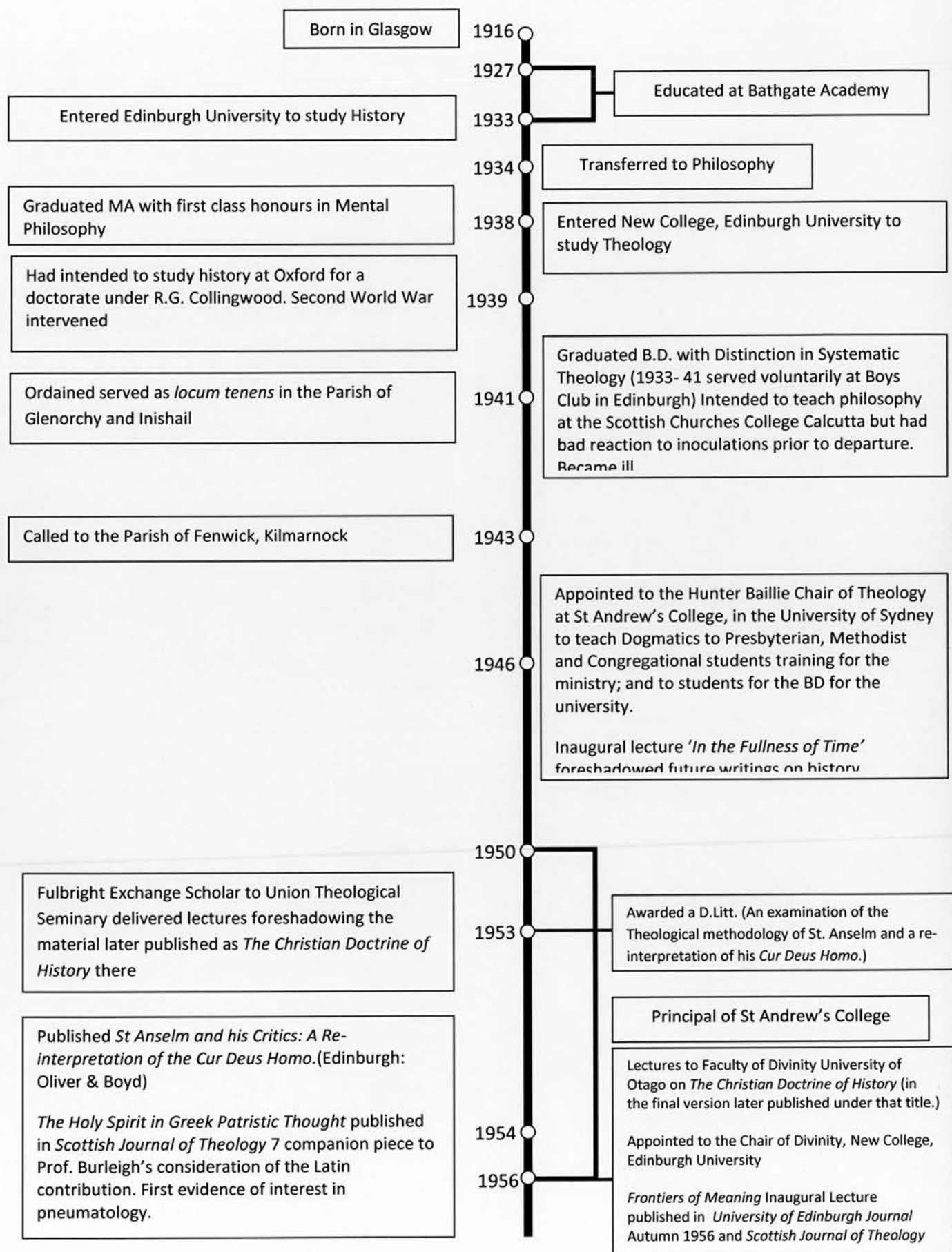
<sup>205</sup> SP, 12.

<sup>206</sup> SP, 12.

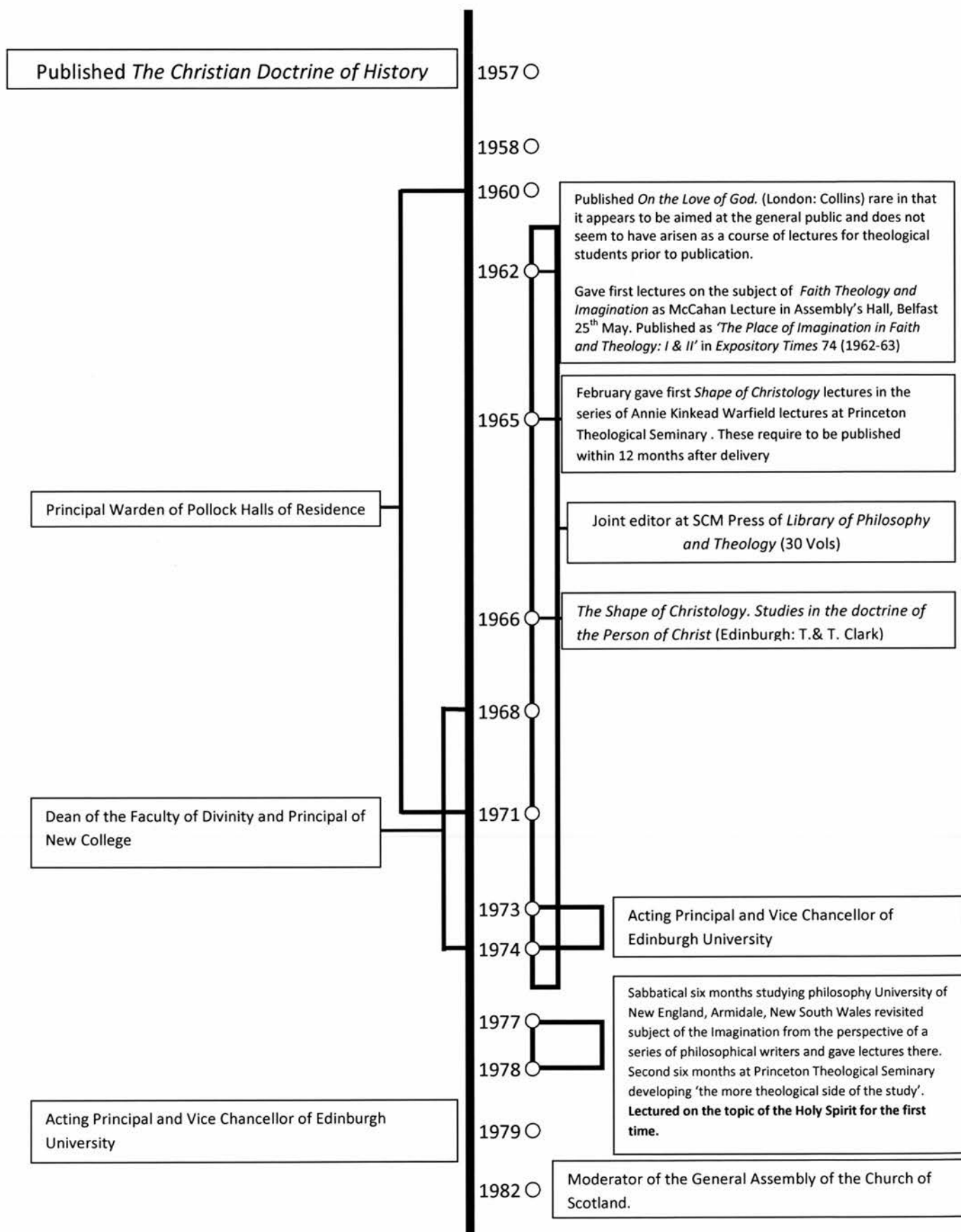
<sup>207</sup> SP, 13.

<sup>208</sup> SP, 219.

## Timeline Showing McIntyre's Academic Career and Works in Context









November: Gave Margaret Harris Lectures on Religion  
lectured on *Faith Theology and Imagination* in final form

1984

*Faith Theology and Imagination* published (Edinburgh:  
Handsel Press)

Gave Laidlaw Lectures at Knox College, Toronto on  
*Soteriology*.

1986

Retired

1987

Union Theological Seminary, Richmond, Virginia gave Sprunt  
lectures on *Soteriology*

1988

Lectured at St Mary's College, St Andrew's  
University on *Soteriology*

1989

Published *The Shape of Soteriology* (Edinburgh: T.& T.  
Clark)

Became ill

1991

Lectured at New College, Edinburgh University  
on *Soteriology*

1991

Gave lectures at New College, Edinburgh on  
*The Holy Spirit*.

1997

Published *The Shape of Pneumatology*  
(Edinburgh: T. & T. Clark)

1998

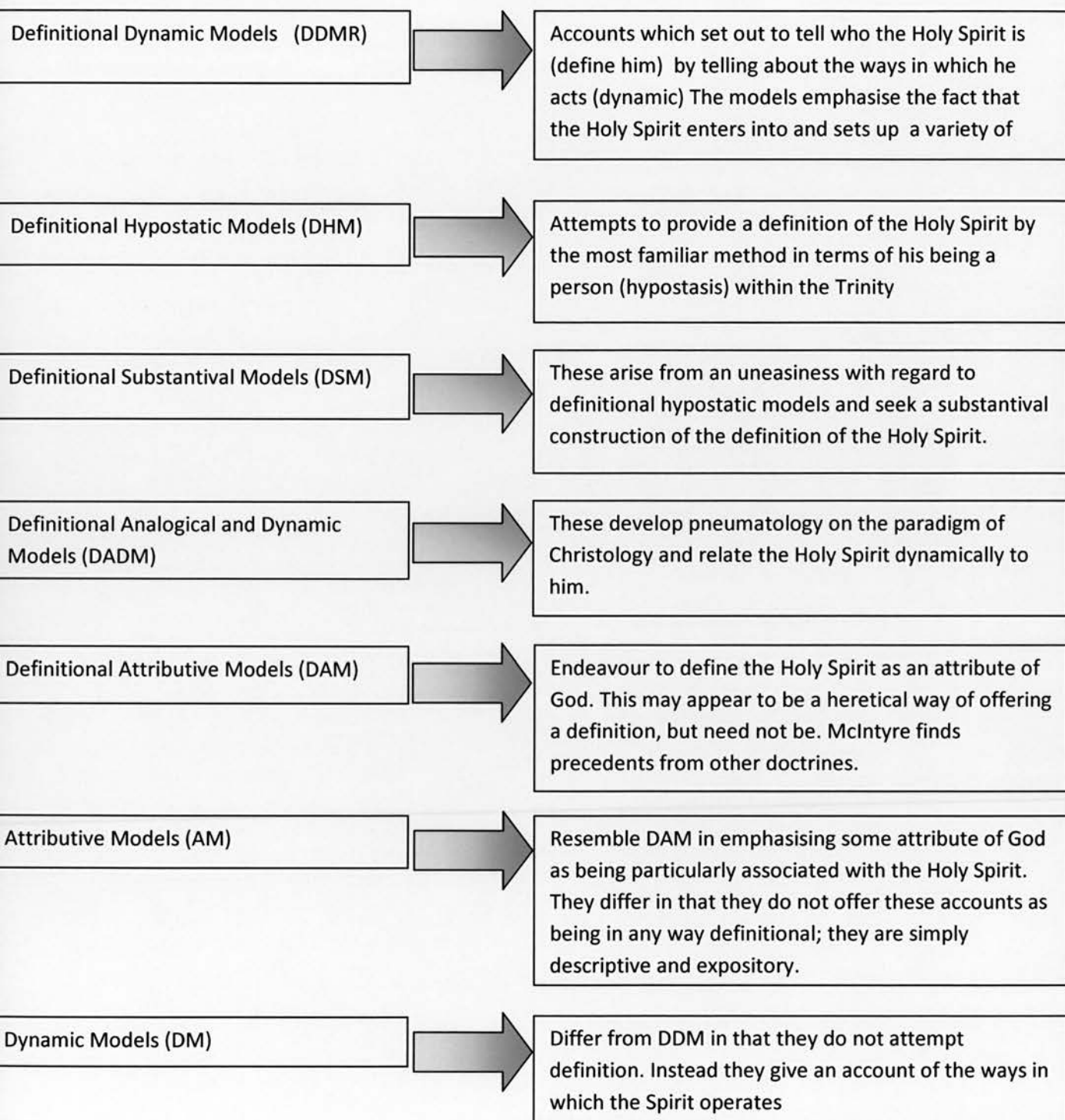
Published second 'updated' edition of *The Shape of  
Christology*. (Edinburgh: T. & T. Clark)

Died in Edinburgh

2005

## Outline of McIntyre's Original Patterns and Models

Diagram 1.

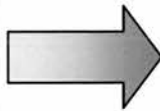


## Outline of McIntyre's alternative version of Patterns and Models.

## 1. Definitional /Pluralistic Model :

Multiple Mutually Compatible Pattern

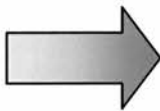
DBPM/MMCP



Makes the biblical account of who the Holy Spirit is and how he acts the starting point. Often writers who use the Bible seek to impose a dominant concept to introduce order and structure. McIntyre prefers a non-structured, non- conceptualised approach 'in the first instance'. This approach has behind it the presupposition that 'the Bible, being one, though many books, has to be thought of as offering a pluralistically unitary understanding of the Holy Spirit.' It is admitted that there will be several views, but they will be mutually compatible with one another.'

## 2. Definitional Dynamic Model with Relational Patterns

DDM/RP



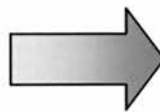
A theologically unsophisticated account. It sets out to define the Holy Spirit in terms of his operations and the relations in which these operations involve him. The relational patterns involve: relating to, involving in, identifying with, person-to-person relating, and person-to- nature relating.

## 3. Definitional Hypostatic Model:

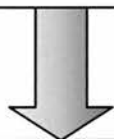
Traditional Trinitarian Pattern/  
Epistemological Pattern/

Functional-Predicative Pattern.

DHM/TTP:EP:F-PrP.

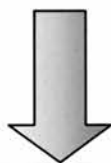


The Classical account of the doctrine of the Trinity underlies many treatments of the Holy Spirit. Many unfold the traditional meaning of *hypostasis*. One draws out the epistemological or noetic role of the Holy Spirit in the Trinity. Another emphasises that the word 'person' *hypostasis* has to be redefined.



## a. Definitional Hypostatic Model: Biblical Logico – Theological Pattern.

Greek Fathers' analysis – (Athanasius Basil Gregory Nazianzen and Gregory of Nyssa.) Represents one of the most important in this category. Follows a very tight logico-theological pattern even though has strong biblical loyalties. DHM/BL-TP



## b. Definitional Hypostatic Model/ Emperichoretic Pattern.

John V. Taylor's treatment follows the Trinitarian pattern but introduces novel material thus giving it special treatment.

Taylor uses the notion of *emperichoresis* an almost literal translation of the idea of 'going-between' and the working of it out as an inner penetration. DHM/EP

#### 4. Definitional Substantival Model:

Personality Pattern.

DSM/peP

A very attractive position formed in reaction against the so-called artificialities of the hypostatic model in whatever pattern. It asserts that even in Trinitarian language the word person really means 'personality' and holds to the notion of the Holy Spirit is not a function of anything, nor a predicate, but a substantive in his own right.

#### 5. Definitional Attribute Model with an Imagination Pattern. DAM/ImaP/ImmP/P (taking in Augustine, with a Love Pattern)

When a writer attempts to define the Holy Spirit in terms of one of the attributes of God. This could be a major theological error, that of confusing one of the persons in the Trinity. But if it is offered against the background of an understanding of what a person of the Trinity is as distinct from an attribute of God, McIntyre would judge it admissible.

#### 6. Dynamic Models.

- a. An Ecclesial Polarities Pattern DM/EPoIP
- b. Mission Pattern DM/Mip
- c. Liberation Pattern DM/LibP
- d. Secular Pattern DM/SecP.

#### a. Dynamic Model/ Pentecost: Charismata Pattern DM/PenCP

One of the most important elements here is the contribution of the Pentecostalist, the neo-Pentecostalist and the charismatic movements.

b. Mission Pattern develops the part which the Holy Spirit plays in the all important work of Christian mission

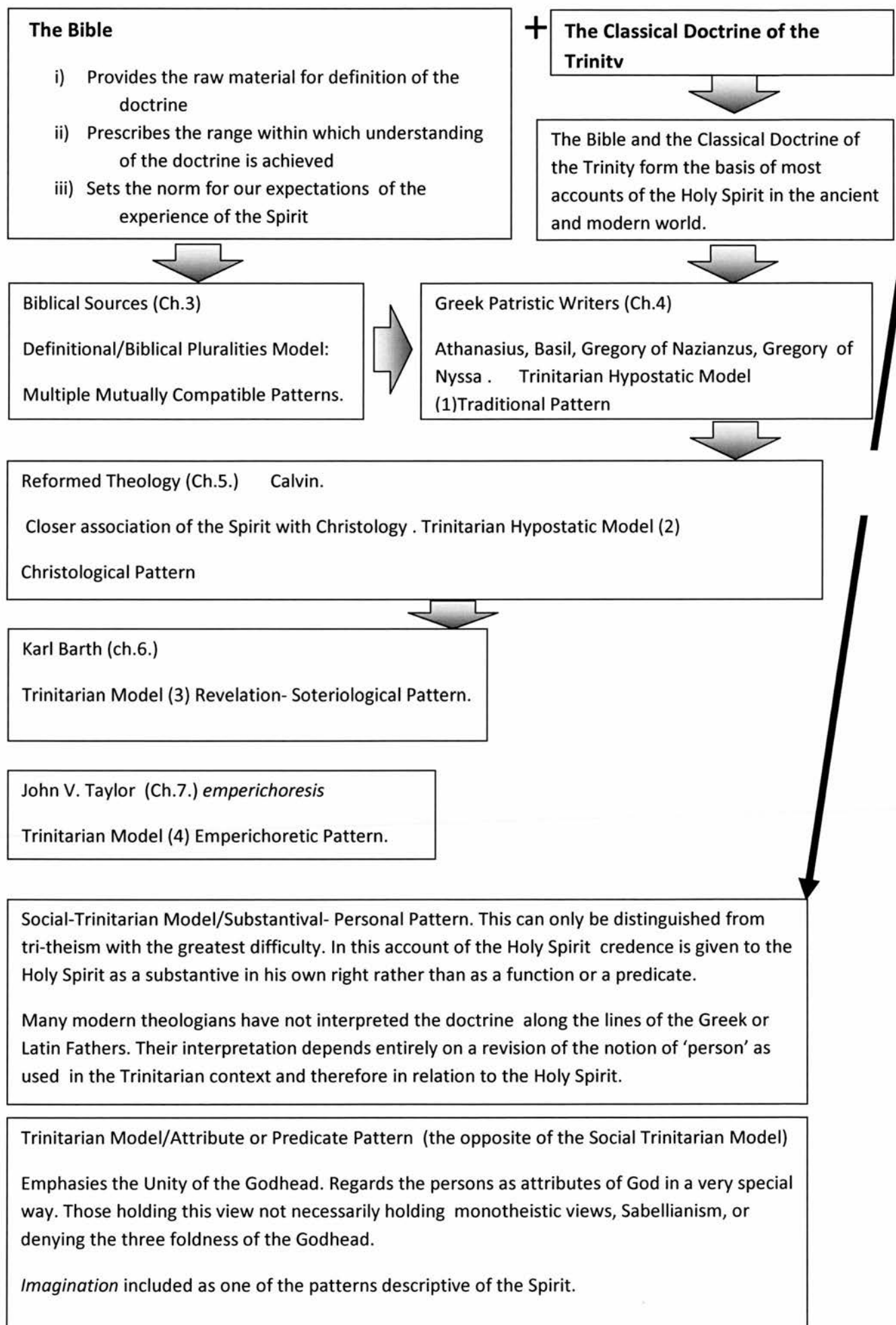
c. Liberation Pattern interprets the whole Liberation movement in our time in terms of a great novel outbreak of the Holy Spirit

d. Secular Pattern is concerned lest we miss the work of the Holy Spirit in our time by quartering him within four walls and tying him to the apron-strings of Mother Church

A series of models and patterns which derive from describing what the Holy Spirit *does* and do not offer these accounts as being definitions of the Holy Spirit as many of the earlier models and patterns had done. The Ecclesial Polarities Pattern works almost in point and counterpoint, with two opposing poles in a field which requires both poles for completeness, in describing the relation of the Holy Spirit to the Church. Because of the acknowledged importance of the Pentecostal, neo Pentecostal and charismatic movements McIntyre extracts it 'from the generality' and gives it special consideration.

#### 7. Modular Model MM.

Final Model. Uses the notion of model itself to describe the nature and activity of the Holy Spirit, exploring one or two models, such as activity, economy and presence, but employing them analogically and concentrating on this method of description rather than on the content so achieved.



## McIntyre's Models of Pneumatology (continued)

### Dynamic Models



Describes what the Holy Spirit does. Offers signs and evidences of how the Holy Spirit may be identified and of where he may be found.

Patterns of the different *opera ad extra* assignable to the Holy Spirit.

### Definitional Dynamic Models (Ch.7.)

- i) Relational or Operational Patterns
- ii) The relation of the Spirit to the Church
- iii) Secular Pattern

#### Definitional Model/Relational or Operational Patterns. (ch.7)

- i) Accounts which hold to the doctrine of the Trinity re deity of the Spirit and offer patterns of the different *opera ad extra* appropriately assignable to the Holy Spirit.

They begin 'The Holy Spirit is God himself..' and add one or other of the relations or operations to be itemised.

- a) relating to
- b) involving in
- c) identifying with
- d) person-to-person relating
- e) person-to-nature relating

#### ii) Dynamic Model/ Ecclesial Polarities Patterns.

The relation of the Spirit to the Church involving a pattern with two opposing poles in a field which requires both of them for completeness in order to encompass the wealth of relationships between the Spirit and the Church.

- a) Charismatic pattern : the Pentecostal, neo-Pentecostal and charismatic movements. This has much in common with the biblical model but its development, especially in the twentieth century takes the movements to a category beyond the level of biblical interpretation despite their being solidly Biblicist in their sourcing and in their loyalty.
- b) Dynamic Model/Liberation Pattern. Liberation theology a phenomenon in its own right.

c) Dynamic Model/ Secular Pattern . This sees a role for the Holy Spirit in the secular sphere 'outside the four walls of the Church and freed from the apron strings of the Church's sacred theology wherever truth, beauty, goodness, justice, mercy and love are to be found'. This aspect of the Holy Spirit's activities tends to be neglected by an exclusivist Christian approach.

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Friday, July 19, 1963. (2) ‘Doctrine: A Question of Standards.’

Saturday, July 20, 1963. (3) ‘Morality: A Matter of Urgency.’

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*Apologetics*

*Areas of Theological Concern*

*Athanasius: ad Serapionem a Commentary 10pp & 12 pp.*

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*Bathgate Academy 1150 Anniversary Service 9.10.1983*

*Carberry Tower 'The Values of Western Society. The Phoney Generation.' 28<sup>th</sup> May 1966*

*Close of Assembly Address*

*Contemporary Trends and Issues in the Church II. Theology and the Mission of the Church*

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*Lecture: The Doctrine of the Holy Spirit.*

*Lecture : The Holy Spirit.*

*Lecture: The Holy Spirit in Greek Patristic Thought*

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*What is the Spirit Saying to the Churches? I. Through the Scriptures; II. Through the History of the Doctrine of the Holy Spirit; & III. In the Pentecostal and Charismatic movements.*

*With special reference to Greek Patristic Thought.*

**(vii) selected Sermons.**

*Acts 26:28*

*Brick Church, New York Job 28:20-28 Heb 4:12-16. 'The Living word and the needy world'. 13<sup>th</sup> November, 1974.*

*4<sup>th</sup> Centenary of Edinburgh University Anniversary Service John 8:32 'You will know the truth, and the truth will make you free.' 3<sup>rd</sup> July 1983*

*Centenary of Crieff South & Monzievard. Matthew 21:38 (in his role as Moderator 1982-83.)*

*Centenary of Duncansburgh Parish Church Fort William 8<sup>th</sup> August 1982 1 Kings 8:23 'O Lord God of Israel, there is no God like Thee.'*

*Central Presbyterian Church Park Avenue and 64<sup>th</sup> Street New York City. Sermon 'Your God is too Dull.'*

*Charge to Rev. Tom MacDougall (Australia) undated.*

*Closing Communion New College Ascension Day Acts 1:1-12. 15<sup>th</sup> May 1969*

*Closing Communion, New College. Mark 3:28 'The sin against the Holy Spirit.' 19.5.1972*

*Closing Communion Spring term '81-82 Jer 8:11 Eph 2:14 John 14:27 'Peace.' 19<sup>th</sup> March 1982*

*1 Corinthians 1:18-31 'The Challenge of the Church.' (Australia. No date.)*

*1 Corinthians 14:19 New College 13.3.1986 (charismatics and gobbledegook)*

*Undated 1 Corinthians 14:19 'You do not have to be a charismatic to talk gobbledegook (but in the congregation I would rather speak 5 intelligible words for the benefit of others and myself than thousands of words in the language of ecstasy*

*1 Corinthians 15:3 & 4 'Easter: Argument or Affirmation'*

*1 Corinthians 15:14*

*2 Corinthians 9:15 'Thanks be unto God for his unspeakable gift.' (Australia. No date.)*

*Christian Heritage- Kineff Joshua 24:15 'Choose you this day whom ye will serve'*

*Cornton Vale Chapel Dedication 29<sup>th</sup> June 1982 Ephesians 2:21*

*Crathie 15<sup>th</sup> August 1982 Mark 14:59 'But even on this point their evidence did not agree.'*

*CU Edinburgh 'Where do God & man meet?' 30<sup>th</sup> October 1959.*

*Ecclesiastes 12:8;9. (for a 25<sup>th</sup> Anniversary)*

*Ephesians 3:20,21 (probably 1982)*

*Fenwick 21<sup>st</sup> September 1958 Matthew 7:29 'For Jesus taught them as one having authority.'*

*Fenwick no date John 19:34 the pierced side and the blood and water. Flowing forgiveness.*

*Fenwick 3<sup>rd</sup> March 1943 Romans 14:23 'All that is not of faith is sin.'*

*Fettes College Founder's Day. 4<sup>th</sup> June 1977*

*Fort Lauderdale, Florida 2<sup>nd</sup> Presbyterian Church 'Your God is too Dull.' 5<sup>th</sup> May 1974*

*Glenorchy and Inishail Hebrews 4:13. 21<sup>st</sup> July 1957.*

*Greyfriars Kirk: Commemoration Service Edinburgh University 1 Corinthians 1:25 3<sup>rd</sup> July 1858.*

*Holy Week 1962. St. Cuthbert's Edinburgh. Faithfulness, mercy & forgiveness, Power, Triumph, Loneliness.*

*Hebrews 9:20 'Without shedding of blood there is no remission. (forgiveness)'*

*Hebrews 10:22-24*

*Hebrews 11:39-40 (Australia. No date.)*

*Hebrews 11:40*

*Hebrews 13:12,13. 'Who is the Spirit?' The Old Kirk of Edinburgh. Preaching in Tom Gordon. 29.6.1975*

*James Chapel Union Theological Seminary 1<sup>st</sup> April 1953. Luke 22:22 'Judas.'*

*Jeremiah 18:1-10 2 Cor. 4-11 2 Cor 4:7 (Undated -Australia)*

*Joel 2 'Spare Thy people, oh Lord.'*

*John 6:56*

*John 9:11,12. 18<sup>th</sup> November 1945 contrasts the colourless world of blind man and the colours when he could see.*

*John 12:14,15. Palm Sunday (Australia)*

*John 18:4,5; John 18:1-12; Eph.2:13-18. 'Had there not existed a Judas the Church would almost certainly have invented one.'*

*John 20:11-13 'The Denials of Easter.'*

*John 20:13,14 Sermon St. Giles 22/7*

*John 21:15*

*350<sup>th</sup> anniversary Kirk of Greyfriars Edinburgh University Service 15<sup>th</sup> November 1970.*

*Late Call 4<sup>th</sup> August 1968 God is because he's not dead.*

*5<sup>th</sup> August 'The Cross is because God cares.*

*6<sup>th</sup> August The resurrection is all heaven let loose.*

*7<sup>th</sup> August 'Hope is when the bottom falls out of things'*

*8<sup>th</sup> August 'The rules are maybe for bending but not for breaking.*

*9<sup>th</sup> August 'Walls are for knocking down*

*10<sup>th</sup> August 'The snake is because you've got to blame somebody'*

*Late Call: The Marks of the Church 15-22, May 1982.*

*Luke 23:49 'His friends had all been standing at a distance.'*

*Mark 6:3 'Is not this the Carpenter?' Dodging the issue.*

*St. Mark 4:30 'How Shall we Picture the Kingdom?' New College Close of Session Communion 18 May 1973*

*Matthew 6:26 (refers to Burns)*

*Matthew 13:52 for Crieff. 1982.*

*Matthew 2:7-18 'The problem of Herod'*

*Matthew 13:52 at Crieff 1982.*

*Moderatorial Address: Sunday 16<sup>th</sup> May 1982 Reformation; A Relentless Responsibility. Semper Reformanda*

*North Morningside Church (undated) John 3:16 'Love means concern commitment involvement identification.'*

*'Our moral muddle'*

*1<sup>st</sup> Church of Otago, Dunedin Sermon 'Attitudes-Priorities- Consequences' 20<sup>th</sup> September 1970*

*Paisley Abbey Matthew 21:37,38*

*Paisley YMCA 150<sup>th</sup> Anniversary 27<sup>th</sup> June 1982 John 17:21 'That they all may be one'*

*Pasadena Presbyterian Church, California. Centennial year sermon 'What price inheritance.' 8<sup>th</sup> December 1974*

*1 Peter 2:9.*

*Phil.1:21 'To live is Christ.' (Australia, Undated.)*

*Proverbs 4:5 (Dumfries Maxwelltown West) 'Get wisdom: get understanding'*

*Psalms 63 In the Temple 'The Vision of God'*

*Rejection. Isaiah 53:3; Heb. 13:12,13.*

*Rosebay. Australia Matthew 7:29 8<sup>th</sup> August, 1954. 'For Jesus taught them as one having authority and not as the scribes.'*

*Service of Thanksgiving for Rev. James Campbell Blackie, Prof. Christian Ethics and Practical Theology University of Edinburgh 1966-76. 13<sup>th</sup> October 1976*

*South Newington Series: The Christian of the Frontier Heb.13:12,13. United services 1961-62*

*Stanley Nairne. Service of Thanksgiving. 5<sup>th</sup> May 1968.*

*St. Bernard's Parish Church Ecclesiastes 12:8,9. 25<sup>th</sup> Anniversary 30<sup>th</sup> July 1967. 1*

*St. Giles Easter Day 22<sup>nd</sup> April 1973 1 Corinthians 15:3,4a.*

*St. John 21:15*

*St. Peter's Lutton Place 8<sup>th</sup> April 1982 Mark 6:35 'As the day wore on his disciples approached Jesus and said 'This is a lonely place.'*

*The Swarthmore Presbyterian Church Pennsylvania.Sermon 'Christian '73 style'*

*11th February 1973.*

*Tribute to Coleman Jennings (undated.)*

*Trinitarian Sunday John 29:19 Strathallan School Service 17.6.1984*

*University Service St. Andrew's Cathedral, Sydney 29<sup>th</sup> April, 1951. John 6:67,68.*

*Westminster Presbyterian Church, The College of Wooster, McGaw Chapel. Sermon 'Your God is too Dull.'*

*Zechariah 8:23*



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